

THE NAMES
OF THE BELIEVERS
IN THE BIBLE
IN TYPES AND SYMBOLS

Believers' Real Estate

DR. SURYA KUMAR DAIMARI

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The Author.

“Philadelphia Literature,
Jhakara Baptist Church,
Udalguri, Assam, India”

FOREWORD

Biblical names are important for believers to know and understand as they remind everyone's role and status in the Kingdom of God. God loves to call every believer of Christ by name. Bible also tells us that God will give a new name to every believer in eternity. Revelation 2:17 (NIV) says, ***“Whoever has ears, let them hear what the Spirit says to the churches. To the one who is victorious, I will give some of the hidden manna. I will also give that person a white stone with a new name written on it, known only to the one receives it.”***

The book, **“The Names of Believer in the Bible in Types and Symbols”** has been a great work by Dr. Surya Kumar Daimari. The uniqueness of Dr. Daimari's brilliance has been his ability to encapsulate such a vast subject in concise and in a reader-friendly manner. Dr. Daimari has done an extensive research in consolidating and compiling the biblical

names. The names, meaning and biblical references given with a lucid and pragmatic approach are highly profitable for spiritual development in life's journey.

I recommend this book as a highly valuable book with extraordinary spiritual insights. It is a must read for every believer in Christ Jesus.

**Sunder Sangma,
Vice President, International Ministry Development,
Haggai Institute.
www.HaggaiInstitute.com**

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THE PROLOGUE

Names are important because they are the manifestations of a person's identity, character, personality and nature. In biblical times, mostly in the Old Testament, the name of a person had a significant bearing in meaning as well as in the personality of the individual. For example,

Abraham in Hebrew means father of multitude,
David means beloved,
Naomi means pleasant,
Daniel means God is my judge,
Solomon means peaceful,
Jehoshua means Yahweh is Salvation etc.

In the New Testament also, the names like the following are heavily loaded in meaning.

Philip in Greek means lover of horses,
Mathew means gift of God,
John means God is gracious etc.

In the Bible, we also see that in many occasions, when there was a change in the person's character or personality, there was also a change in the name of the individual. Viz.,

(1) God changed Abram's name to Abraham

Abram in Hebrew means "exalted one" but Abraham means "father of multitude". God changed Abram's name to Abraham because God promised to make him the father of many nations. The whole families of the earth should be blessed through his posterity. Gen 17:5

(2) Naomi changed to Mara

In the Bible, 'Naomi' is an amazing name. In Hebrew language, 'Naomi' means beautiful, pleasant or pleasantness of Jehovah, my delight or my joy, my bliss. It's a name which signifies all that is charming and lovable. But what a contrast!

Mara means bitter. Naomi had a bitter experience after she had lost her husband and her two sons. She then wished that she be called Mara. "Call me not Naomi, call me Mara for Almighty hath dealt very bitterly with me ". Ruth 1:20

(3) Jacob changed to Israel

Jacob in the Bible means supplanter that supplants. Supplanter means one who wrongfully or illegally holds the place of another. But God said to him, "Thy name shall be called no more Jacob, but Israel, for as a prince hast thou power with God and with man and has prevailed" Gen 32:28

In Hebrew, Israel means 'My God prevail'. In fact, it is Jacob who struggles with God and prevails where God perseveres and contends. The name, 'Israel' is actually a token of God's blessing to Jacob. Alfred Jones in his 'Dictionary of the Old Testament Proper Names', looks Israel as, "He will be Prince with God".

In the Bible, God has many individual names, which truly reveal the very character of God Himself. Viz., the name of God par excellence is Yahweh. Yahweh means everlasting. God said, "I am that I am." Ex 3:14

The name signifies the meaning that our God is an everlasting God. And there is no other God but Yahweh. The names like Elohim, El Elyon, El Shaddai, Jehovah-Jereh, Jehovah-Shalom, Jehovah-Rapha are remarkable in biblical theology. They refer to God as the living God who progressively manifested Himself through actual historical events.

Elohim means the true God,

El Elyon means God Most High,

El Shaddai means God Almighty

Jehovah-Jereh means Jehovah will provide (Gen22: 14).

Jehovah-Shalom means Jehovah our peace (Judges 6:24) Jehovah Rapha means, "The Lord that health thee" (Ex 15:23-26) Etc.

Jesus Christ is the very image of God (Col 1:15). As God, Jesus has also many wonderful names. Frances Derk in his book, "The Names of Christ" # has compiled at least 272 names of Christ found in the Bible. These names in types and symbols speak of His nature and deity, His authority and power, His beauty and glory. They are the manifestations of His divine person that "He was, is and is to come." Rev 1:8

In the names of Jesus, we have seen a fulfillment of the O.T. prophecies. Also, in the names of Jesus, we have seen God revealed in all His glory and majesty.

What is more fascinating, thrilling and exciting is that believers also have many wonderful names. It is really amazing to think that many of the names of

believers are identical to Christ's names. They speak of believers' status, nature and attributes on this earth and their wonderful heritages in heaven.

I have painstakingly made a fresh headway to compile at least 115 names of believers in this book in alphabetical order. These names are drawn from symbols, types, simile and metaphors etc. These names are pregnant with spiritual meanings or spiritual truths. In fact, some are not exactly names but written in adjective forms declaring the spiritual nature of the believers, viz., Holy, Pure, and Perfect etc. Jesus has also promised to give us a new name (Rev 2:17), which bespeaks of our new nature and position in heaven. We have become the partakers of heavenly things (Rev 8:17). These names are like precious jewels which carry the distinctive character of a believer and his Christ likeness. They are like different facets of glory. A diligent search of the scripture will reveal that the believers in Christ have a special identity with Christ- an identity, which bears distinctive marks of righteousness and their relationship to their creator. The search itself is an exhilarating one and at the same time full of blessings.

The names may not be all there. But the few I have compiled in this book are proof enough to show what we really are, whom we really belong to and

what God really wants us to be like. Precisely, this is the heart and purpose of the book.

#Frances H. Derk

"The Names of Christ "

Dimension Books, Bethany Fellowship, INC.
Minneapolis. Minn. 55438

THE NAMES OF THE BELIEVERS IN THE BIBLE IN TYPES AND SYMBOLS (IN ALPHABETICAL ORDER)

1. Ambassador

According to Longman's Dictionary, the word "Ambassador " is a designation of an important official representing his or her country in a foreign land, viz., the Indian Ambassador to South Africa. The Hebrew Word "Malak" is translated as "messenger" (IIChr 35:21; Is 30:4; 33:7). The other Hebrew Word is "Sir" which is translated as "ambassador" in King James Version (Josh 9:4; Pr 13:17; Is 18:2; Jer 49:14). In the O.T., the term was used for a messenger sent to other country with a special mission representing a king or Government (Is 18:2). The Messiah, the Christ is called "the messenger of the

Lord of hosts" (Mal 2:7) and also as "Messenger or Angel of the Covenant" (Mal 3:1).

In the N.T, Paul has used the verb "presbeuo" and "presbei" (noun) in Greek to claim for himself this lofty designation representing the heavenly King or the King of Kings, the Christ.

"For which I am an ambassador in bonds...." Eph 6:20
"Now then we are ambassadors for Christ,"
II Cor 5:20.

In a special sense, very exclusively, all the believers in Christ are also the Ambassadors of Christ sent to the whole world on a special mission, i.e. to proclaim the message of reconciliation and salvation to all man-kind. Mt. 28:19, 20; Mk 16:15, 16.

2. Angel

'Angel' in Hebrew is "malak" and in Greek "aggelos" or "angelos" both of which mean a messenger. Angels are the supernatural spiritual beings created by God often depicted in human form. The main roles of angels include protecting and guiding human beings and carrying out God's tasks as messengers.

the angel who redeemed me, Gen 48:16

an angel strengthening him, Luke 22:43

the angel did wondrously, Jud 13:19

angel ministered, Mat. 4:11; Mark 1:13

angel of the Lord open the prison door, Act 5:19

In the Bible, few special terms are used such as,

The Angel of the Lord,

The Angel of Elohim or the Angel of God,

The Angel of the Covenant.

They are used as theophanies, i.e., appearance of God Himself. For example,

“the angel of the Lord who appeared to Moses in the flame of fire says, ‘I am the God of thy father’”.
Exodus 3:2-6

Other Bible verses for ‘the angel of the Lord’-

Gen 16:7, 9, 10, 11; Ex 3:2, 4; Num 22:22-38;
Mat 1:20, 24; 2:13, 19; 28:2;

Lk 1:11; 2:9

“The Angel of the Lord” is a second member of the Trinity and prefigures the pre-incarnate manifestation of the Lord Jesus Christ – the word of God who tabernacled with us in the flesh, the word incarnate. Thus, Jesus is the true and ultimate messenger sent from God, the Father to tell the love of God and save the sinful mankind. His appearances in the Old Testament as the Angel of the Lord were preludes to the incarnation.

Most interestingly and very precisely, the seven letters of Jesus Christ in Chapters 2, 3 in the book of

Revelation were addressed to the angels of the seven churches.

Rev. 2:1 says,

“Unto the angel of the church of Ephesus write....”

The angels of the seven churches were not the angels of the heavenly beings but the bishops (overseers) or the presbyters or elders of the church as God’s messengers to that church. They became the heavenly representatives or the guardians of the church. The angel becomes the personification of the church itself.

This can be true to all the believers when we truly do the work of a messenger of the Lord to proclaim the good news of Jesus to the whole world. The most incredible thing is that Jesus sees us as angels. And this is the way we become the angels of the Lord.

3. Anointed, (Anointing)

In the O.T. passages, the word “Anoint” refers to the rubbing of the body with oil (especially with olive oil) or pouring of oil on the head. (Deut 28:40; Ps 23:5; Ruth 3:3; Est 2:12). The idea of anointing was to set apart, sanctify, consecrate unto God for special service or install in positions of leadership. Thus anointing became sacred and untouchable (I Sam 24:6; 26:9). Generally kings, prophets and judges were anointed with oil. Holy places and sacred objects were also anointed by sprinkling and application. The

most common word for “Anoint” in Heb is “mashah” from which comes the word “mashiah” later translated as “Messiah” in English. Messiah means “the Anointed one”. Jesus Christ is the Anointed one of God. In the O.T. scriptures, the Anointed one refers to the Messiah which is Christ the Lord. “Chrio” in Greek is translated as Christ in the N.T.

“mercy to his anointed” Ps 18:50

“the Lord saved his anointed” Ps 20:6

“Look on face of thine anointed” Ps 84:9

“the holy child Jesus, whom thou hast anointed”
Acts 4:27

“how God anointed Jesus of Nazareth” Acts 10:38

The believers in Christ have also been anointed.

“Now he which stablished us with you in Christ, and hath anointed us, is God “. II Cor. 1:21.

In the N.T., anointing is used in a spiritual sense. It refers to the anointing of the Holy Spirit with an endowment of spiritual blessings. See Jn 2:27

4. Athlete

The author of the Hebrews has pictured Jesus as an athlete who has already run a course and set an

✧ THE NAMES OF THE BELIEVERS IN THE BIBLE IN TYPES AND SYMBOLS

example for us. And we have to run “with patience the race that is set before us.” Heb. 12:1. Paul in his epistles asks us to maintain self-discipline and abide by the rules to win the race like the athlete.

“-----if any one completes as an athlete, he does not receive the victor’s crown unless he completes according to the rules” IITim 2:5(NIV). Our whole life and ministry are liken to a race or course for a crown.

Also see ICor 9:24; Gal 5:7



*Athlete
dreamstime photo*

5. Apostle

The word “apostolos” means sent of God, enoy, ambassador, messenger (Ps 40:7-8; Heb 3:1; 10:5-8).

(1) In the N.T., Jesus is called the Apostle (Heb 3:1) sent by God to be the Savior of the world. John uses the verb “apostellein” to mean “to send away”, or to “send forth” in his gospel. Many times Jesus Himself said that He was sent of God (see Jn 5:23; 6:44; 10:31; 12:49; 14:24; 17:18; 20:21)

to speak the words of God	Jn 7:28-29
to do the will of God	Jn 6:38
to reveal God Himself	Jn 5:37-47
to give eternal life	Jn 17:2-3

(2) In the gospel of Mathew, Mark and Luke, the twelve disciples of Jesus are called the apostles. Mt 10:20; Mk 6:13; 9:10; 17:5; 22:14; 24:10; Acts 1:26; 2:43; 4:35,37; 5:2. The apostles of Jesus were eyewitnesses of Jesus’ works and resurrection.

(3) Paul claims the title, apostle also for himself in his epistles,

“Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the father, who raised him from the dead). Gal 1:1 also see Eph 1:1; ICor 1:1; Rom 1:1; ITim 1:1; IITim 1:1; Tit 1:1

Paul also uses the term apostle in a broader sense for a group of witnesses of the risen Lord. Rom 16:7; Acts 15:5-6, 13; Gal 1:19; ICor 9:1-6; Gal 2:9 cf Acts 14:4

(4) In a far broader sense, the members of the Church are also **the apostles**, priests, kings, servants and saints of God appointed to work together for the edification of the whole Church, i.e., the body of Christ and be a witness unto the entire world. Eph 2:20; 4:11; ICor 12:1-11; 28-29.

6. Believer

According to B.B. Warfield in his book, "The Biblical Doctrine of Faith", the word "Believer" is the first name given to Christians. In the N.T., believers are referred to those people who have believed Jesus as the Son of God and accepted Him as their personal Savior on the authority of the word of God. Believing is an essential act of saving faith, an exercise only through which a man can be saved. Peter asked the Philipian jailor,

"Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." Acts 16:31

A believer is the one who

- (i) Exercises his faith on Jesus to be saved. Acts 16:31; Rom 10:9

(ii) Exercises his faith to be called the sons of God. Jn 1:12

(iii) Exercises his faith on Jesus to be called righteous.
Rom 3:22, 28

(iv) Exercises his faith to inherit all the spiritual possessions.
Rom 4:16

“Believer” is the most appropriate name given to a Christian who has determined to follow the footsteps of Jesus Christ.

7. Beloved

Beloved is the one who is loved dearly and compassionately. Jesus is the beloved Son of God as He is the only begotten of Him (Jn 3:16). God spoke from heaven at Jesus’ baptism and also at his transfiguration,

“This is my beloved Son, in whom I am well pleased.” Mt 3:17 also see Mk 1:11; Lk 3:22; Mt 17:5; Mk 9:7; Lk 9:35; Mt 12:18.

God also called every believer as beloved because of His Son Jesus. We were not His people but we have now become the people of the Living God. See Rom 9:25; 11:28; 1 Pet 2:10

We are God's beloved because God loved us with His great love. Eph 2:4. I Jn 3:1 says,

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. "

There is a mention of a "beloved city" in Rev 20:9, which refers to His beloved people who are being saved. O, what a blessed thing it is for us to be called the beloved of God.

8. Bishop of Souls

The Greek word for Bishop is " episkopos" which means overseer or protector. Jesus Christ is called the "Bishop of your souls" IPet 2:25. He is indeed our protector and Savior.

The term "Bishop" is also used of the elders, pastors and deacons of the N.T. local Churches. Acts 20:28; Phil 1:1; ITim3: 2; Tit 1:7

This title is very appropriate for the people of God especially who are called for the ministry to feed the Church of God and protect it from all evils.

9. Blessed

Jesus, the Son of God is called "the blessed and only potentate, the King of Kings, and Lord of Lords"

ITim 6:15. But every child of God is also called blessed one of God, for God “hath blessed us with all spiritual blessings in heavenly places in Christ” Eph 1:3

See Mt 5:3-11 (known as Beatitude)

“Blessed are the poor in Spirit...”

“Blessed are they that mourn...”

“Blessed are the meek...”

“Blessed are they which do hunger and thirst after righteousness....”

“Blessed are the merciful.....”

“Blessed are the pure in heart....”

“Blessed are they which are persecuted for righteousness’ sake...”

“Blessed are ye, when men shall revile you, and persecute you and shall say all manner of evil against you falsely, for my sake.” Also see Rom 4:7, 8; Mt 25:34; Lk 13:35; Mt 21:9, 23.

10. Body

Our Human Body system is indeed a mystery. As per “The Terminologica Anatomica List” (Federative Committee on Anatomical Terminology, 1998) there are over 7,500 named parts or organs of the human body which act together to perform a function or

functions. It is really wonderful to see how different organs of the body, such as the head, the nose, the ears, the eyes, the hands, the feet etc. work together as one living organism. The medical explanations of the different functions of the five vital organs i.e., our brain, the heart, the kidneys, the liver and lungs are amazing. The analogy of the human body to explain the functions of the Church as the body of Jesus Christ helps us to delve into the mystery of the Church life.

In the Bible, the Church (i.e., the believers in Christ) has been described as the body of Christ and Christ as the head of the body.

“Christ is the head of the Church.” Eph 5:23

“And he is the savior of the body”

“Head over all things to the Church.” Eph 1:22

“He is the head of the body, the Church.”
Col 1:18

“Which is his body?” Eph 1:23; 4:12

Believers are the members of one body (Eph 4:25). Paul is here emphasizing what the theologians call as the “**Totus Christus**” which means “**The whole Christ**”, embracing Jesus as the Head and His redeemed people as the members of his own body.

“ For as the body is one and hath many members and all the members of that one body, being many are one body, so also is Christ.” ICor 12:12

As such the Church (the believers) must give expression of the thoughts, words and actions of the ONE who is the Head. The Church as the body of Christ seems to be quite a mystical idea. But what is that led Paul to formulate this theme? Certainly, it was his encounter with the Lord on the Damascus Road. True, he had been playing havoc with the Christians. Jesus asked him, “Why do you persecute me?” Paul (Saul) did not persecute Jesus physically since Jesus was already risen from the dead and taken up to heaven. But why did Jesus question him like that? This was a new revelation for Paul. He came to realize something of the mystical union that bound the Christians and their Lord which is inseparable. This wonderful truth (Acts 22:7; 9:4, 5) under the inspiration of the Holy Spirit produced his marvelous theme of oneness in the Body of Christ, i.e., the Church. It is therefore, the Church represents one body, one mind, one soul, one baptism, one Spirit, one blood circulation, one nervous system and one heart.

Paul’s analysis of the function of the Church under the illustration of a living human body is remarkable one. There is only one body but many members with different functions such as the foot, the hand, the

ear, the eye etc. Every member of the body, however small it may be, is very unique and vital part of one single body. Missing of one part or damage of one part means the body is incomplete. Their functions are never equal but they work for the edification of the whole body. This wonderful analogy of the living human body describes the reality of the Church life as the body of Christ. Each member of the Church is a living organ without which the Church cannot function as a living Church.

See Church

11. Born Again

“Born Again” is a biblical term or phrase often used to give a spiritual sense to a Christian or a believer such as – a born again Christian, a born again believer, a born again child etc. To be born again is solely the work of the Holy Spirit (Jn 3:1-5). He regenerates a man spiritually or makes a man alive spiritually from his death in trespasses and sin. The expression, “born of water and of the Spirit “ in Jn 3:5 signifies both the cleansing work through repentance and the regenerating work of the Holy Spirit. The children of God are called born again because they are born of God and born of the Spirit. 1Jn4: 7; 5:4, 18; Jn 3:5. Being born again or New Birth is a new spiritual

experience of a new life in Christ Jesus.

“If any be in Christ he is a new creature.” II Cor 5:17.

12. Branch

(1) In the O.T., the term branch has a symbolic and messianic connotation with Jesus Himself. Jesus is referred to as **“the Branch of Jehovah”** Is 4:2, as **“the Branch of Righteousness”** Jer 23:5; 39:15 also as **“the Branch of Jesse”** Is 11:1; Acts 2:30; 15:13-19

Jesus was called **a Nazarene,**
“Jesus of Nazareth” Mt 26:71

The root word for Nazarene in Heb. is “Nester” which means “green shoot” (Is 11:1.). In Greek, Nazareth means a city of Branches. Is 11:1 speaks of the Messiah as “shoot” or “Twig” - a branch coming out of the stump of Jesse which was to be cut down from its kingly level. Later, “Nazarene” has become an epithet of reproach, ridicule and rejection. Jesus truly was a branch cut down, i.e., rejected, despised and cast out,

“He made himself of no reputation” Ph 2:7

“Can any good thing come out of Nazareth?” Jn 1:46; 7:52

(2) The term “Branch” has also a connotation with the nation Israel- as God’s blessings and curses on Israel.

Israel the “**green olive tree** ...” Jer 11:16

“The Lord will cut off from Israel -----

Branch and rush in one day.” Is 9:14?

“The branches of it are broken.” Jer 11:16

The Israel was a blessed nation like the “green olive tree” as long as she was faithful and obedient. But as she failed and disobeyed God’s commandment she was broken,

“Israel the ‘green olive tree’the branches of it are broken” (Jer 11:16)

(3) In the N.T., Jesus called Himself as the true vine and his disciples the branches in Jn 15:1-8. The idea is that when our personal relationship with Jesus is truly like the branches that abide in the tree, we can live an abundant Christian life.



*Branch of an Olive tree,
Courtesy free-range stock*

13. Bride

The 'Bride', 'kallah' in Heb and 'nymphé' in Gr refers to a betrothed woman. The Church has been described as the Bride of Christ and Christ Himself as the Bridegroom. This marriage analogy speaks of the wonderful relationship Christ has with the believers.

In Rev 19:7-8, there is the description of the marriage of the Lamb (Christ) and how His wife (the Church) has made herself ready arrayed in fine linen, clean and white. In Eph 5:22, 23, the exhortation given to husbands and wives to have a proper relationship has been illustrated by the relationship of Christ and the Church.

The relationship of the Church with Christ as husband and wife is a great mystery. Paul says in Eph 5:32,

"This is great mystery, but I speak concerning Christ and the Church".

14. Brother, Brethren

In the N.T., the term has been used exclusively for all the Christian believers who have experienced a spiritual birth. The term expresses the spiritual relationship among all the believers, which is based on love "Philadelphia" in Greek, which means love of

the brethren. The believers' community as a whole is a household of God where God is their Father and the believers are all brothers loving one another not in words but in deeds.

See Gal 6:10; IJn15: 12; IPet2: 17; IIPet 1:7; IJn5: 1; 3:17-18; IIIJn 5-6; Rom 12:10; IThess 4:9; Mt 23:8; Rom 8:17; Eph 4:15-16

15. Building

The term "building" has been used figuratively to mean the Church of God.

"Ye are God's building" ICor 3:9

We are the workmanship of God. God is the real builder and the real architect.

"Except the Lord build the house, they labor in vain that build it,..." Ps 127:1

See House

16. Called (Ones):

Believers are called by God Himself. Thus we are called ones of God. The term "call ", "kaleo ", the verb form in Greek has a special meaning to a

believer, which refers to God's call or invitation to take part in the blessings of His great redemption.

"We are called unto His Glory. Pet 5:10; IIPet 1:3

Called "to eternal life" ITim 6:12

Called "unto fellowship with His Son" ICor 1:9

Called from darkness unto His marvelous light. IPet 2:9

Called to satisfaction. IThess 4:7

Called to freedom. Gal 5:13

Called to life in peace. ICor 7:15

Called from heaven, Heb 3:1

A call to heavenly life. Ph 3:14

A holy calling. Rom 1:6-7; ICor 1:24; Jude 1; Rev 17:14

17. Child, Children

Most obviously "child" or "children" is the far reaching and the most appropriate title given to the believers. It manifests the love and kind of relationship between God and believers, God as the heavenly Father and the believers as the children.

"We are the children of God" Rom 8:16

"And if children, then heirs, heirs of God, and joint heirs with Christ." Rom 8:17 also see Jn 11:52; Gal 3:26; Lk 20:36; IJn 3:10; 5:2

We have also been called,
“The children of Abraham.” Gal 3:7
“Children of the Highest”. Lk 6:35
“The children of Light” Jn 12:36; Eph 5:8; IThess 5:5
“Children of prophets” Acts 3:35
“Children of promise” Rom 9:8; Gal 4:28
“Children walking in truth”. III Jn4
“Adoption of children”. Eph 1:5

The phrase, “Children of God” is also identical and equivalent with the phrase, “Sons of God” with few exceptions in meaning.

“Children of God”, “Tekna” in Greek refers to the birth metaphor while “Sons of God”, “huiioi” to adoption. Whatever may be the sense, we are both children and sons of God. We have become children of God or sons of God not through natural courses but by adoption through faith.

“Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God—

children born not of natural descent, nor of human decision or a husband’s will, but born of God.” Jn 1:12- 13, (NIV)

also read Rom 8:15; Gal 4:5; Eph 1:5

18. Chosen

In the O.T. passages, we see that God had chosen people for his specific purposes like Moses, David, and Daniel etc. God had chosen the nation Israel for a specific purpose, i.e., for His Glory and to manifest His love to the world. Jesus Christ as a servant of the Lord is also called the Chosen One of God.

“Behold my servant, whom I uphold; mine elect...”
Is 42:1

“Behold my servant, whom I have chosen....” Mt 12:18

In the N.T., we see that the believers in Christ are also the chosen ones of God.

“Chosen of God and precious-...” IPet 2:4

“Ye are a chosen generation...” IPet 2:9

“According as he hath chosen us in Him...” Eph 1:4

“God from beginning chosen you to salvation.
IIThess 2:13

“I have chosen you out of the world...” Jn 15:19

19. Christian:

The term was first applied in Antioch in A.D.43 to the followers of Jesus Christ by the unbelievers, most probably by the Gentiles. The word appears in the N.T. only three times, Acts 11:26; IPet 4:16. By this time a large numbers of Gentiles also became the

followers of Jesus Christ for the first time. And most probably the term was applied to these new followers by their enemies and was used in derision.

However, the appropriateness of the term cannot be denied to designate the followers of Christ.

See Is 65:15; Lk 6:22; Mk 9:41; Acts 5:40; 2:38

20. Church

The Church has been described as the Body of Christ, while Christ Himself as the Head.

“-----be the head over all things to the Church, which is his body...” Eph 1:22, 23

“—Christ is the head of the Church, and he is the savior of the body.”

Eph 5:23

“----edifying the body of Christ. “ Eph 4:12

All the believers that were saved were added to the Church daily, i.e. Body of Christ. Acts 2:47

The word “Church” is derived from two Greek words,

- (1) KYRIAKOS as used in some such phrases, as KYRIAKON DOMA or KYRIAKE OIKIA meaning the Lord’s house .Eph 2:22; IPet 2:5; ICor 3:9

- (2) The other word is "EKKLESSIA". EK means out of and KALEO means to call out. So, EKKLESSIA means a call out company or an assembly of people of a particular place. While we refer it to Christ's Church, it would mean, "A call out body in Christ. "

Ref. Mt 18:17; Acts 2:47; 7:38; Eph 1:13, 22-23;
2:17, 18; 4:4-6

It is really amazing to think that we have been called as,

The Church of God. 1Tim 3:5; Acts 20:28; 1Cor 11:22

Churches of God. 1Thess 2:14

Church of the first-born. Heb 12:23. Jesus calls it,
"My Church" Mt 16:18.

A glorious Church. Eph 5:27 also see Eph 5:24-32

Nee Watchman said,

"The Church is partly heavenly and partly on earth. The heavenly part concerns the authority of the Holy Spirit; the earthly part concerns the boundary of locality....." #1(Father talks on the Church Life)

The truth is that we are in this world, but not of this world as the Lord Jesus Himself has said,

"....you do not belong to the world, but I have chosen you out of the world." Jn 15:19

"They are not of this world." Jn 17:14, 16

We definitely belong to God as 1Jn. 4:4 says,

“Ye are of God”

Though the Church is on earth, it is heavenly in character, because,

Our Father is in heaven----Mt. 6:9

Our Home is in heaven----Jn 14:2, 3

Our Treasures are in heaven---- Mt.6:2; Col. 1:3

Our Hope is in heaven. -----Col. 1:5

What is the real mystery of the CHURCH as the body of Christ?

The Mystery Nature of the Church Life.

The Church itself is a mystery. Many theologians use the phrase “The mystery nature of the Church” because of the mystery character of the Church as the body of Christ. In the N.T. the word “mystery” means a divine truth, formerly hidden but now supernaturally revealed to the men of God which can only be known through divine revelation. In the Bible, there are many metaphors which describe the mystery nature of the Church. There are at least four kinds of mysteries of the Church. These mysteries manifest the mystical relationship of the Church with Christ.

(1) The Mystery of One Body.

This is one of the most mystical nature of the Church.

“Christ is the Head of the Church.” Eph.5:23

“---head over all things to the Church.” Eph.1:22

“—he is the head of the body, the Church. Col.1:18

“Which is His body....” Eph. Eph 1:23; 4:12

“Know ye not that your bodies are the members of Christ?” ICor. 6:15

“For as the body is one and hath many members and all the members of that one body,

Being many, are one body, so also is Christ.” ICor. 12:12

As such the Church must give expression of the thoughts, words and actions of ONE who is the Head.

The Whole Christ.

We are members of one body (Eph4:25). Paul is here emphasizing what the theologians call as “Totus Christus”, which means, “The Whole Christ”, embracing Jesus as the Head and His redeemed people as the members of His own body. This seems to be quite a mystical idea. What was it that led Paul to formulate this theme? Certainly, it was his encounter with the Lord on the Damascus Road. True, he had been playing havoc with the Christians. Jesus asked him, “Why do you persecute me?” Paul (Saul) did not persecute Jesus physically since Jesus was already risen from the dead and taken up to heaven. But why did Jesus question him like that? This was a new revelation for

Paul. He came to realize something of the mystical union that bound the Christians and their Lord which is inseparable. This wonderful truth (Acts 22:7; 9:4, 5) under the inspiration of the Holy Spirit produced his marvelous theme of oneness in the Body of Christ, i.e., the Church.

It is therefore, the Church represents one body, one mind, one soul, one baptism, one Spirit, one blood circulation, one nervous system and one heart. It means that when I am hurt Jesus is hurt, when I am suffered Jesus is suffered. When I commit a sin Jesus has to pay for it. And He has already paid for it on the cross. He suffered the pangs of separation from God only because of our sin. But still today He suffers the pain whenever you and I commit a sin.

(2) The Mystery of the Christ Indwelling.

The indwelling of Christ in the believers is a mystery. "Even the mystery which hath been hid from ages and from generation now is made manifest to his saints; ----which is Christ in you, the hope of glory." Col.1:26-27

In His letter to the angel of the Church of the Laodiceans, Jesus said,

"Behold, I stand at the door, and knock, if any man hear my voice, and open the door, I will come into him and will sup with him, and he with me." Rev.3:20
The Church is a dwelling place of God Himself where

He resides in the person of Jesus Christ in Spirit.

"He (Christ) is the head of the body, the Church.....
in Him should all fullness dwell." Col. 1:18-19

"For in Him dwelleth all fullness dwell" Col 18-19

"For in Him dwelleth all fullness of the Godhead
bodily, and we are complete in Him." Col 2:9-10

**The Church is the Temple of God and the Temple of
the Holy Spirit.**

This is indeed a mystery.

"A Holy temple in the Lord.....a habitation of God in
the Spirit." Eph.2:21

"Know ye not that ye are the temple of God and that
the Spirit of God dwelleth in you?" ICor. 6:19

"....the temple of the Holy Ghost..."ICor. 6:19

".....the temple of the living God as God hath said,
I will dwell in them, and walk in them; and I will be
their God, and they shall be my people." ICor 6:16

The Greek word is **NAOS** (sanctuary) consisting of the
Holy place and the Holy of Holies. The Lord Jesus
uses the same word NAOS of His body, His life; and
what a perfect of life that manifested the glory of God.
The Church is the NAOS which is His body. Eph 1:23

(3) The Mystery of the Church as the Bride of Christ.

The Church is the bride of Christ. In Rev. 19:7-8, there
is the description of the marriage of the Lamb (Christ)
and how His wife (the Church) has made herself ready

arrayed in fine linen, clean and white. In Eph 5:22-23, the exhortation given to husbands and wives to have a proper relationship has been illustrated by the relationship of Christ to the Church.

“Husbands, love your wives, even as Christ also loved the Church and gave himself for it.” V25

“For we are members of his (Christ’s) body, of his flesh and of his bones.” V30

This is a marvelous truth. The relationship of the Church with Christ as husband and wife is indeed a great mystery. Paul says in V32, “This is a great mystery; but I speak concerning Christ and the Church.” Christ has loved the Church, so should the Church submit herself to him.

(4) The Mystery of the Rapture of the Church.

Rapture means resurrection of the believers and the translation of the living (Church) and meeting with the Lord in the air at His second advent.

The Lord Jesus Himself bodily

(i) “shall come down from heaven with a shout, with the voice of the archangel and with the trumpet of God.

(ii) the dead in Christ shall rise first

(iii) then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air;

(iv) and so shall we ever be with the Lord.” IThess 4:16-17

The Church at Thessalonica at the time of Paul believed in the imminence of the Lord's "Parousia"(Appearance). Some of the believers had even quit their jobs to prepare for the Lord's coming. The believers were caught in a frenzied speculation on the exact time of the second coming of Christ. Many baffling questions had troubled their hearts such as,

..What will happen to those beloved who have died before Jesus returns?

..Will they miss out the life after death?

Will they forfeit a share in the glory of the Lord Jesus at His second advent?

Paul shrugs off such speculations and presents the right way to prepare for the Lord's return. Every believer whether dead or alive will have a share in the wonderful glory of the Lord. With the sound of the trumpet of God, the dead in Christ will rise first at His advent. Believers do not actually die, they merely "fall asleep"(4:13). The loving will be caught up in the clouds to meet the Lord Jesus and be with Him forever. The Gr word is "Harpagesometha", Latin "Rapiemur" which has been translated as "rapture" in English. This is the greatest hope that a believer can hope for in the near future which is well founded in Jesus. It is a matter of real joy and comfort for all the believers in Christ. Paul exhorts the Thessalonians to get prepared for their most blessed and spectacular an event to take place in the real history of mankind- "the

climax of blessedness” as has been called by many.

The rapture is therefore, the greatest and the most blessed hope we can hope for. This is precisely a mystery, a great mystery because never before in O.T. believers were promised translation. O what a mystery?

Foot Note:

#1 Nee Watchman, “Father talks on the Church Life”
Los Angeles; The Stream Publishers, 1974; P- 19



The Church, God's dwelling place

21. Citizen

All the believers from all corners of the world are also regarded as the citizens of a heavenly commonwealth.

“-----fellow citizens with the saints and of the household of God. Eph 2:19 also see Heb 1:16; 12:22; 13:14; IPet2: 9-11

They will reign one thousand years with Christ in His millennial kingdom. But this is not the end; they will also enter the new heavens and the new earth, i.e., the New Jerusalem and reign with Christ forever more.

“---- and we shall reign on earth “. Rev 5:10

“-----shall reign with him a thousand years “. Rev 20:6

“-----and they shall reign forever and ever “. Rev 22:5

There is a mention of a beloved city in Rev 20:9 of which we are the citizens.

22. Clay

Clay minerals are used in the making of pottery, fine china, fired brick etc. Pottery is an art and was wrought by hands. Pottery existed before 3000 B.C. in the land of Palestine and Egypt. The discovery of potter's wheel had given a new shape to this art. The design, the painting and the beauty are the reflection of the greatness of the skill of the potters in the biblical times. Clay is metaphorically used in many places in the Bible.

In a figurative sense, the creator is liken to a potter and his people as the clay.

"We the clay, thou our potter ". Is 64:8

"as clay in the potter's hand .." Jer 18:6

"the potter over the clay" Rev 9:21

"he might make ----- on the vessels of mercy..." Rom 9:21. See also

Is 45:9; 29:16; Job 10:9; 33:6?

The pliability and cohesiveness of the clay give the better results in the making of fine potteries. In the same way, in the hands of God, we are as the clay. God has the power to mould us in accordance with His own will.

23. Co-heir, Heir, Fellow- heir.

Jesus Christ is the heir,

"This is the Heir" Mt 21:38

"-----whom he hath appointed heir of all things..."

Heb 1:2

He is also the "possessor of heaven and earth" Gen 14:19.

Now "Co-heir" means one of the two persons who have also a share in the inheritance.

In the N.T., the inheritance is related to the son ship of the believers through Jesus Christ and also the

eternal kingdom of God. Rom 8:17;

Gal 4:7; Mt 21:43

It also includes the glory and the incorruptible resurrection life of the believers in the new heaven and earth. See ICor 15:50-57 cf IPet 1:4; Heb 11:10, 16; 12:22-25; Rev 21:1

On the basis of Christ's death and resurrection and also because we have believed in Him, we have become co-heirs with Him of our inheritance in God.

"---heirs of God and co-heirs with Christ" Rom 8:17

"---ye Abraham's seed and heirs according to the promise. " Gal 3:29.

"----an heir of God through Christ" Gal 4:7

"---we have obtained an inheritance, being predestinated according to the purpose of Him..." Eph 1:11

"----the riches of the glory of his inheritance in the saint". Eph 1:18

"---be fellow heirs and of the same body and partakers of his promise in Christ by the gospel." Eph 3:6

" who shall be heir of salvation" Heb 1:14

"become heir of righteousness" Heb 11:7

"heir of the Kingdom" Ja 2:5

"as heir together of grace" IPet 3:7

24. Crown

The Lord of hosts is called." the Crown of Glory".
Is 28:5

A crown is a symbol of victory and reward. See Pr 4:9;
Is 61:3

There is a reward of an unfading crown of glory for a
believer at the time of Christ's return. (IPet 5:4).

It is a crown for righteousness IITim 4:8

A crown that will last forever ICor 9:25

A "crown of life" Rev 2:19

What is more amazing is that the believers are regarded
as the CROWN.

Crown of rejoicing IThess 2:19
Joy and Crown Ph 4:1

25. Deacon, Deaconess

The verb form for Deacon is "diakonein" which
means, "to serve", "to wait at a table", while the noun
form is "diakeneo" meaning, minister, servant. In the
N.T., the term is used to mean the following-

(1) the waiter at a meal Jn 2:5, 9

- | | |
|--------------------------------------|-----------------------------------|
| (2) the servant of a master | Mt 22:13; Jn 12:26 |
| (3) the servant of a spiritual power | Col 1:23; II Cor 3:6;
Rom 15:8 |
| (4) the servant of God | II Cor 6:3;
II Cor 11:23 |
| (5) a servant of the Church | Col 1:24-25;
I Cor 3:5 |

So far as the duties of deacons or deaconesses are concerned in the N.T.

Churches, they were to take care of the widows and orphans and deeds of charity and the teaching the word diligently. Later, the word “deacon” is used of special office in the Church.

“The office of a deacon” I Tim 3:13

26. Disciple

The Greek word for “Disciple” is “ Mathetes” which refers to a pupil who submits himself in the processes of learning under the teacher or Guru. Interestingly the word “Mathematics” in English comes from “Mathetes” which literally means, “Disposed to learn”.

In the N.T., the term is used over 270 times. In a restricted sense, the term is used of the disciples of John the Baptist and the 12 disciples of Jesus. But in

a more broader sense, in the N.T., the word is understood to mean all the followers of Jesus who have strived to conform to His principles,

“If you hold my teaching, you are my disciples” Jn 8:31; also see Mt 11:29; Lk 19:37; Acts 6:2

The term “disciple” seems to be more appropriate a name for a believer because; it is more than a Christian in essence. It is a descriptive term to evaluate the character of a Christian, i.e., discipline, determination, dedication etc.

27. Dwelling Place

Believers are the dwelling place of God Himself. The Heb word “Shakan” is often used of God’s dwelling among His own people, which means, “to settle down and remain or dwell permanently”. Christ is the manifestation of God’s presence and glory among men.

“And the word became flesh and tabernacled among us” Jn 1:14;

Also see Heb 8:2; 9:11; Col 2:9

“ ---as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people-----

And will be a father unto you, and ye shall be my sons

and daughters, saith the Lord Almighty." II Cor 6:16, 18
"an habitation of God through Spirit". Eph 2:22

Believers are also the Dwelling place of the Holy Spirit. Jesus said,

"And I will pray the Father, and he shall give you another Comforter (the Holy Spirit), that he may abide with you for ever." Jn 14:16

I Cor 3:16 says,

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

I Cor 6:19 says,

"What? Know ye not that your body is the temple of the Holy Ghost which is in you...?"

Believers are also the dwelling place of Christ Himself. Jesus said,

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me." Rev 3:20

Here the door symbolizes the door of the heart. This is a marvelous illustration which reveals Christ's attitude to every repentant believer and His willingness to commune with him and live with him. The picture is very incredible that Christ stands at the door knocking and gives an open invitation to repent i.e., to turn from their own ways to the ways of God and accept him as the Savior.

See Tabernacle, Temple

28. Elect

Elect means chosen or selected. The Gr word “ek-legomai” which means to choose or select out of a larger group for a special purpose. God had been selecting people from the days of old for His special fervor and purposes. He chose men like Abraham, Aaron, David etc. He chose the nation Israel as His special people for a special purpose, i.e. manifest His glory unto the whole world. Is 44:1; 45:4

Jesus Christ is an elect of God Himself. The believers in Christ are also an elect of God,

“elect according to the foreknowledge of God the father”. IPet 1:2

Elect men and women are chosen by an all wise God on the basis of grace, justice, mercy and love not on the basis of human merit.

See Is 28:16; 42:1-4; Rom 11:5; 8:33-39; 11:28; Eph 1:4-5; Rom 9:11 cf IITim 1:9

See Chosen, Called

29. Evangelist

The Go word “Euangelion” has been translated “Gospel” in English. “Gospel”- means God spell or good news. So evangelist means one who proclaims

the good news. The verb “ evangelizo” in Gr means to evangelize, i.e., to bring the good news to someone. In the N.T., good news means the good news of salvation in Christ Jesus.

“---the power of God unto salvation to every one” Rom 1:16

See Rom 1:14; Heb 1:1-2; ICor 1:23

In the N.T., Evangelists are listed with apostles, prophets, pastors and teachers. Eph 4:11. Philip was called an evangelist (Acts 21:8). Timothy was exhorted to do the work of an evangelist more than his pastoral ministry. II Tim 4:5

In a more broader sense, every child of God is an evangelist in the evangelization of the whole world. Evangelism is one of the greatest responsibilities delegated to every child of God. And this is our priority to have the end time harvest.

30. Family. See Household

31. Faithful

Jesus is called,

"Faithful and true-----"	Rev 19:11
"--- The faithful witness---"	Rev 1:5
"--- the faithful and true witness"	Rev 3:14
" ---a merciful and faithful high priest"	Heb 2:17
"--- he is faithful that promised"	Heb 10:23
"He is faithful and just"	Ijn 1:9

God also wants us to be faithful as the children of God.

"be thou faithful unto death, and I will give thee a crown of life."

Rev 2:10

"----in stewards, that a man be found faithful".

ICor 4:2

"He that is faithful in that which is least is faithful also in much.."

Lk 16:10

32. Farmer: See Husbandman

33. Fig Tree:

The fig tree was one of the most widely cultivated trees in Palestine in Biblical times. The tree was also supposed to be the most valuable and beloved of trees, the fruit of which was eaten fresh and dried. The fig tree

has several symbolical implications in the Bible. It was a symbol of safety and prosperity (1 Kings 4:25; Is 36:16; Zech 3:10). It was also the symbol of blessings and curses (Hos 2:12; Joel 1:7, 12; Hab 3:17; Mt 21:18-21). Many often the fig tree has been used as a symbol of Israel (Is 34:4; Jer 24:1-8; Hos 9:10; Lk 13:6-9) Jesus taught his disciples a valuable lesson from the fig tree (Lk 13:6-9; Mt 21:18-20) and the result of being failure to produce fruits. And if it does not bear fruits, it will be chopped down. The same applies to every Christian. (Jn 15: 5, 6)



Fig Tree

34. First-Born:

Jesus is designated as the

“First begotten”. Ps 2:7; Acts 13:33; Heb 1:6; 5:5

“First begotten of the dead” Rev 1:5

“First born from the dead” Col 1:18

“First born of every creature” Col 1:15

“First born among many brethren” Rom 8:29

Jesus is called first-born in the sense that He is the unique and eternal Son of God (Rom 8:29; Heb 1:6) who was before all things (Jn 1:2-3) and that He is the first to arise from the dead to live eternally (Col 1:18; Rev 1:5). Thus, He is the first born to have the Rights of Primogeniture and the Authority over all things.

The Believers in Christ (the one true Church in heaven) are also called the first-born, which is really wonderful.

“—the Church of first- born ones who are written in heaven” Heb 12:23

It literally suggests that the name of every child of God has been written in the book of life from the foundation of the world that He be” **a joint heir with Christ, an heir of all things unlimited.”**

The “First-born” speaks of our co-status and privileges and the peculiar rights with Christ Jesus in God’s household, i.e., the heaven.

35. First Fruits:

The ceremonial presentation of first fruits has several figurative or symbolical implications both in the O.T. and N.T.

(1) Most obviously, in the O.T. the chosen nation Israel is referred to as God's "First Fruits" wholly dedicated to God. Jer 2:3

(2) In the N.T. Christ in His resurrection is spoken as the First Fruits.

"But now is Christ risen from the dead and become the First Fruits of them that slept. " ICor 15:20

" -----Christ the First Fruits," ICor 15:23

(3) The believers in Christ are also spoken as a "kind of First Fruits ". Jas 1:18

In this way, we have become a wonderful specimen of God Himself, wholly dedicated to Him.

36. Fishers of men:

The disciples of Jesus were all fishermen except Matthew. Fishing was their occupation and business. But now Jesus has called them to follow him by

leaving behind their fishing business.

“Follow me I will make you fishers of men. “Mt 4:19;
Mk 1:17; Lk 5:10

Jesus has used this concept of fishing metaphorically in order to portray the entire and true mission of His Church. The whole world is the sea and the believers are the fishermen to catch fish unto His salvation.

37. Flock

The term “Flock” is a figurative expression used of God’s people. The prophets Isaiah , Jeremiah, Ezekiel, Micah and Zachariah all used “Flock “ in reference to Israel, e.g., Is 40:1,
“He shall feed his Flock like a shepherd.”

Jesus used this expression “One Flock” of His Church in Jn 10:16,
“There shall be one fold and one shepherd.”

Paul admonished the Ephesian elders to take heed to “all the flock”, i.e., the Church in Acts 20:28-29

38. Fold: See “Flock”

39. Follower: See “Disciple”

40. Fragrance: See Sweet Savour

41. Friend:

Jesus is regarded as our best friend. He was even called, “Friend of publicans and sinners” Mt 11:19; Lk 7:34. A true friendship is based upon love and sacrifice.

“Greater love hath no man than this, that a man lay down his life for his friend. ” Jn 15:13

“A friend loveth at all times. ” Prov 27:6

“There is a friend that sticketh closer than a brother.
” Prov 18:24

Jesus showed his true friendship to us by giving his own life. Jn 10:10, 11, 15; 15:12.

Jesus also called us his friends.

“Ye are my friends, if ye do whatsoever I command you.”
Jn 15:10

“Henceforth I call you not servants-----but I have called you friends; for all things that I have heard of my father have made known unto you.” Jn 15:15.

42. Great, Greater, Greatest:

God is described as great in the Bible. II Sam 7:22; Ps 104:1; Is 18:6

In the N.T., Jesus is called,

- | | |
|----------------------|-----------|
| 1. A Great Prophet | Lk 7:16 |
| 2. Great God | Tit 2:13 |
| 3. Great High Priest | Heb 4:14 |
| 4. Great Shepherd | Heb 13:20 |
| 5. Great Light | Mt 4:16 |
| 6. Great Power | Eph 1:19 |

Jesus also calls the believers great,

“----be called great in the Kingdom of God. “ Mt 5:19
He also uses the word “Greatest” which can be ascribed to a believer in the Kingdom of God. Mt 18:1, 4, 6; Mk 9:34; Lk 9:46

43. Habitation: See Dwelling Place

44. Head:

Head signifies one in authority and power or the uppermost. The important N.T. usage is that- Christ is "the Head over all things" Eph 1:22
"the Head of His Church called His body" Eph 4:12; Col 1:24
"the Head of the Universe" Eph 1:22 and
"every cosmic power" Col 2:10
"the Head of Christ is God" ICor 11:3
"the Head Stone" Zech 4:7 cf 10:4

The Israel is to be called the Head of the nations. Deut 22:13 God wants that His children be head and not the tail on this earth.

"The Lord shall make thee head and not the tail. "
Deut 28:13

45. Heir: See Co-heir

46. Holy:

In the Bible, Jesus is called,
"The Holy one of Israel ", Is 12:6; Mk 1:24
"the Most Holy ", Dan 9:24 cf Heb 7:26; Rev 3:7;
Ps 45:6; Jn 8:46; 10:36; Heb 1:8-9

✧ THE NAMES OF THE BELIEVERS IN THE BIBLE IN TYPES AND SYMBOLS

"the Holy child "	Lk 1:35
"the Holy one"	Lk 2:23
"the Holy High Priest"	Heb 7:26
"For thou only art holy"	Rev 15:3-4

In the N.T., the word of God teaches us that a believer is also sanctified by the sacrifice of the body of Jesus. Heb 10:10

"---to those sanctified in Christ and called to be holy
-----(NIV) ICor 1:2

"---for he chose us in him before the creation of the world to be holy and blameless." (NIV) Eph 1:4.

This holiness or sanctification is God's will for us.

"It is God's will that you should be sanctified." IThess 4:3

The Heb word for holy is "qudesh" and the Gr is "hagios" which signify the meaning of separation from all kinds of uncleanness and evil for the consecration to God. Thus a Christian is separated and consecrated to God Himself with the holiness of Christ imputed to him.

47. Holy Nation:

'The Holy Nation' indeed refers to the nation of Israel. God had said it,

“Now then, if you will indeed obey My voice and keep My covenant, then you shall be My possession among all the peoples, for all the earth is Mine; and you shall be to Me a Kingdom of Priests, and a Holy Nation.” Ex 19:5-6 (NASB)

‘Holy’ in Heb is ‘qadesh’ while in Gr is ‘hagios’ which mean ‘separated’. The meaning is that the Israel as a nation is separated from all uncleanness and all ungodliness of the world and consecrated to God for His own service,

to be His witness among all nations- Is 42:19

to declare His glory to all nations- Is 66:18-19;

Zech 2:11

to bring His salvation to all mankind- Is 49:6

The children of God, the believers in Christ, the new Israel are also called the Holy nation in the New Testament,

“you are chosen people”

“a royal priesthood”

“a holy nation”

“a people belonging to God”—I Pet 2:9

‘A holy nation’ indeed refers to the children of God, the chosen people in Christ, the Church in the new covenant. Holy in the sense that believers are sanctified positionally. Holiness of Christ being imputed in them, believers are now called saints literally means holy ones in Rom 1:7. God wants to make us a channel of blessing to all the world. The world should see the “SHEKINAH GLORY”* of God through His redeemed people,

be a witness unto the uttermost part of the world,
Acts 1:8

preach the unreachable riches of Christ, Eph 3:8
declare the manifold Wisdom of God, Eph 3:10
become Salvation unto the ends of the earth,
Acts 13:47

The Israel as a nation is called holy nation .Ex 19:6.
In the N.T., the believers are also called a holy nation.
“ But ye are a chosen generation, a royal priesthood,
an holy nation---”
IPet 2:9

See Holy.

***Note: Shekinah Glory**

‘Shekinah’ in Heb means dwelling. Thus ‘Shekinah Glory’ of God means the divine presence of God mainly in the Tabernacle then in the Temple of Jerusalem. ‘Shekinah’ being a feminine Heb word, some like to represent it to the feminine attributes of the presence of God the ‘Jehovah’. The children of Israel many times witnessed the Shekinah Glory of God during the time of their escape from Egypt and then in the time of their sojourning in the wilderness. God Himself went ahead of them by bringing a cloudy pillar in the day and a fiery pillar by night when the Israelites ran away from Egypt.

“And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:” Ex 13:21

Moses witnessed the Shekinah Glory of God, when he went up to appear before God in mount Sainai. Ex 19:16-21

The word ‘Shekinah’ also gives the same concept to the Gr term “Parousia” which signifies the meaning of the Divine presence of the Lord Jesus. There are several verses about Shekinah Glory.

Ps 18:7-15

Ex 40:34-38

Num9:15-23

Lk 2:9; 1:35

2 Pet 1:17

There are similarities between Shekinah and the Holy Spirit in the New Testament. The presence of the Holy Spirit in the lives of the people of God is also a Shekinah Glory of God. The whole world should see the Shekinah Glory of God through us.

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” I Cor 3:16

48. Holy Priesthood: See Priest

49. Holy Temple:

In the O.T., the temple refers to the place where the Jewish people worshipped and sacrificed in Jerusalem. The Gr word is NAOS (Sanctuary) consisting of the Holy Place and the Holy of Holies. It is a place where God Himself resides. The Lord Jesus uses the same word NAOS of His body, His life; and what a perfect of life that manifested the glory of God. The Church is the NAOS, which is His body. Eph 1:23. The Church i.e., the believer is called,

“A Holy temple in the Lord---- a habitation of God in Spirit.” Eph 2:21

“Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you? ” ICor 3:16

“-----the temple of the Holy Ghost....” ICor 6:19

“-----the temple of the Living God -----ICor 6:16

50. House:

The term “house” is often used to mean the dwelling place of God.

“I went to the house of God” Ps 42:4; 55:14

“Let us go up to the house of God” Is 2:3; Mt 4:2

Jesus also used this term figuratively as, “my house of prayer” Mt 21:13; Mk 11:17; Lk 19:46 cf Is 56:7

“that my house may be filled...” Lk 14:23

“make not my Father’s house an house of merchandise. Jn 2:16

The “house” is used figuratively to mean the believers, i.e., the Church; we are the house of Christ Himself, “But Christ as a son over his own house; whose house are we...” Heb 3:6

“A spiritual house” IPet 2:5

See Building.

51. Household:

The Gr word is “OIKOS” which has been translated as household. Households refer to the families, such as,

The household of Lydia (Acts 16:15); Stephens (ICor 1:16); the household of Caesar (Phil 4:22) etc.

Household is also used of the Christian believers forming the “Household of God” Eph 2:19, “household of faith” Gal 6:10 (NASB)

It has been described as the dwelling place of God where he resides and becomes our Father and we His sons and daughters. IICor 6:16-18

52. Husbandman:

The word is found only in KJV. In most of the modern versions the words like the following are used in place of husbandman, farmer (NASB, Is 28:24; 61:5; Jer14: 4)

Plowman and thresher (RSV, ICor 9:10)

Vinedresser (Jn 15:1 RSV) and

Vine- grower (Mt 21:33,NASB)

In a figurative sense, every child of God is like “husbandman that laboureth must be first partaker of the fruits” IITim 2:6

In NIV, he is described as “the hardworking farmer.”

53. Husbandry

Figuratively, God has been described as a husbandman in Jn 15:1 and the believers or the Church as His husbandry in ICor 3:9. “Husbandry” means field or the farm, the vineyard (Mt 21:33-41; Mk 12:1-9; Lk 20:9-16). As a vineyard of God, He expects from us the maximum fruits or the results.

See **Vineyard**

54. Image of God:

Man is said to be created in the image of God (Gen 1:26-27). It means that God created us like Himself. God is a personal spiritual being (Jn 4:24). Man as the image of God, is made as a personal being in the natural likeness to God. He is made in the original righteousness and holiness of God. It means that the spiritual character of man was made in the likeness of God. God is a spiritual being. He does not have a physical body like us. But man on the other hand, is a unitary being. He is composed of both body and soul. The body is a self-expression of his soul. Thus the body of man is an expression of a spiritual body. "Expression of His Substance". (Heb 1:3, 5, 6; Ps 2:7; II Sam 7:14)

Man will also inherit a spiritual body (I Cor 15:44) at the time of Christ's advent.

Before the fall, man was not subject to the principle of death. He was created as an immortal being. But after the fall due to his disobedience, he lost the original righteousness of God. Sin entered the man and impaired the entire likeness of God and man became corrupted. The moral image of God is entirely lost (Rev 3:10-11). As a result "Death" came to reign over all men. Rom 5:14

However man did not loss his natural likeness of God. He is still capable of regaining his original righteousness. Man possesses the receptivity of redemption while the Satan does not. God made this possible only through Jesus Christ who is the true and perfect image of God .Col 1:15; IICor 4:4).

Through the redemption work of Christ, a believer is regenerated and recreated in the image of God, i.e., the righteousness and holiness of God. It is through faith that he inherits eternal life and he is gradually transformed into the very image of the Son of God. See Rom 8:29; IICor 3:18; ICor 15:42.

55. Israel:

The name “ Israel” (Ysrael) meaning, “**he persists with God**” was first given to Jacob, the son of Abraham by God Himself during his encounter with the Angel of the Lord at Peniel (Gen 32:28). The name was latter applied to the twelve tribes or descendents of the twelve sons of Jacob. “The sons of Israel” was the national designation of the Hebrew people. (Ex 1:9, 12)

Israel was recognized as a nation chosen by God Himself. God made a covenant with people of Israel at Mt Sinai by the sacrifice of the Lamb (Gen 17:10-11; Ex 24:3-8).

Ex 5:1 (ASV) reads,

“Thus saith Jehovah, the God of Israel, let my people go-----”

“Thou art my servant Israel” Is 44:3

“my servant Israel” is a personification of Christ, which is indeed messianic.

Israel was called God’s firstborn, which is indeed a figure of Messiah Himself,

“Israel is my son, even my firstborn”. Ex 4:22

Now, the children of God are the “NEW ISRAEL”. God made a new covenant with the redeemed people based on Christ’s death on the cross. Heb 9:15-17

“For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.” Gal 6:16

As a new Israel, the chosen people of God in Christ, God wants to make us a channel of blessing to the entire world. The world should see the “Shekinah Glory” of God through His redeemed people.

56. Judge:

Jesus as the Messiah is pictured as a judge all throughout the Bible to bring in “**everlasting righteousness**” Dan 9:24

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Also see Is 2:4; 11:3-4; 16:5; 42:1-4; Mich 4:1-4; Mt 12:18; 25:31:-46; Lk 12:14; Rom 2:16

Jesus is a “**Righteous Judge**” Jn 5:30; 12:47-46; I Tim 4:6, 8

Jesus is the “**Judge of the living and dead**” Acts 10:42.

Jesus is seen sitting in the judgment seat and the Great White Throne.

Rev. 16:7; 19:2; 20:12-15

Most interestingly, the believers are also pictured as judge to judge the world and the angels. I Cor 6:2-3 cf Dan 7:18-22; Mt 19:29; Rev 2:26-27; 3:21.

57. Just:

Jesus is the “**Just One**” Acts 7:52; Lk 1:17; I Jn 1:9; Rev 15:3

“He might be Just and justifier of him which believeth in Jesus-----”

Rom 3:26

In the Bible, believers are also called just,
“The just shall live by faith.” Heb 2:4; Rom 1:17; Gal 3:11; Heb 10:38; 12:23 also see Is 26:7; Pr 20:7; 4:18
“We are justified freely by God’s grace through the redemption that is in Christ Jesus.” Rom 3:24

58. King, Kings:

Jesus is pictured as King by divine prerogative in the entire Bible. He is described as,

“King of Glory “	Ps 24:7-10; 50:7-15; ICor 2:8; IICor 3:10; Eph 4:9; Ph 2:9-11
“The Eternal King “	Mic 5:2; ITim 1:17; Rev 18:14
“Prophesied King “	Zech 9:4; Is 6:5 cf Mt 21:5; Jn 12:15
“God’s King “	Gen 49:10; Num 24:17; ISam 2:9-10; Ps 2:6 cf Acts 13:33
“The Covenant King”	IISam 7:4, 16; 23:1-5
“The King Messiah “	Ps 2:17; Is 9:6-7; Zech 12:8; cf Jn 1:49; Acts 15:14-17; Mt 9:27; 12:23; 15:22; 21:9; 22:41
“The King of the Jews “	Is 32:1; 33:17; 43:15; 44:6; Ez 37:22, 24 cf Mt 2:2; 27:11, 19, 37; Mk 15:26
“The Priest King “	Ps 110 cf Heb 7:1-3
“The Righteous King “	Is 32:1; Ps 72:1-4; Heb 7:2; Jn 18:37, 38; 19:3-6
“The King of Kings “	Ps 89:27 cf ITim 1:17; 6:15 Rev 1:5; 17:14; 19:6-16.

But the most precise revelation is that the believers are also called kings.

“Ye have reigned as kings” ICor 4:8

“Kings and priests unto God” Rev 1:6; 5:10.

We are going to reign in heaven as kings and priests.

59. kingdom of Priest: See Priest.

60. Lamp-stand:

“Lamp-stand” in the O.T. refers to the sacred lamp-stand with seven branched lamps placed in the tabernacle (Ex 25:31; Num 3:31; 8:8) and also the ten lamp-stands in the Solomon’s temple (I Kings 7:48-49; II Cor 4:7; Jer 52:19).

In the N.T., the lamp-stand represents the seven Churches in the Asia Minor in John’s vision (Rev 1:20). The lamp-stand was an object for elevating a burning lamp for a wider diffusion of light. Lamps were generally burned with olive oil by means of a flux. The figurative use of the lamp-stand rightly befits the Church because the world should see the “Shekianah” glory of God in the Church.

See Light



Lamp-stand in the Tabernacle

61. Labourer:

“We are labourers together with God” ICor 3:9

“Labouring nights and day ” IThess 2:9

As a labourer of God, we have to work for God and for His glory. And this is the highest priority of every child of God.

62. Light:

‘Light’ as a physical phenomenon created by God is always understood in the sense of illuminating in the darkness. The whole earth was under the abyss of darkness. But God said,

“Let there be light and there was light.” Gen.1:3

‘Light’ is the most appropriate symbolism of God Himself. God has been described in the Bible as,

“....everlasting light” Is 60:20

“God is light” I Jn 1:5 also Ps 27:1; 84:11; Mic 7:8

“Light of the morning” II Sam 23:1-5

‘Light’ also has been metaphorically used.

Wisdom as Light, Dan 2:22; 5:11

Life as Light, Job 3:16, 20; Ps 56:13

God’s Word as Light, Ps 119:105

Guidance of God as Light, Job 29:3; Ps 112:4; Is 58:10

Holy Spirit as Light, I Thess 5:19

“Light” is the most significant symbolism for our Lord Jesus Christ. He is pictured as, “the **true Light**” Jn 1:19. In the O.T., he is called,

The “**Light of the Morning**”. IISam 23:1-5. He Himself has said,

“**I am the Light of the World**” Jn 8: 12; 9:5

“**I am come a light into the world**” Jn 12:46

What does Jesus mean by saying, “**I am the Light of the world**”? Jesus does mean that He is the Source of all life, the Salvation of the whole mankind, the

Truth, the Way and the Wisdom of God. His works and words are also seen as light that demonstrates and illuminates the spiritual darkness of the people.

Interestingly, Jesus also calls the believers,

"Ye are the Light of the World" Mt 5:14

The children of God are also called,

"the children of Light" Lk 16:8; 1Jn 1:7; 2:8-10. They are **"not of the night, nor of darkness"** Col 1:13

They have been **"called out of the darkness into his marvelous light"** 1Pet 2:9

Therefore, they are to **"walk in the Light"** (1Jn 1:7) and **"shine as lights in the world"** Phil 2:15.

Mat 5:16 says,

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

63. Meek:

Meek means lowly. Jesus said of Himself, **"I am meek and lowly"**. Mt 11:29

Jesus also used the word for His believers. It means that the Lord wants us to be meek and lowly as He is. **"Blessed are the meek"** Mt 5:5; Mt 21:15; 1Pet 3:4 also see Ps 22:26; 25:9; 37:11; 147:6

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Meekness should be the very characteristic of a believer.

“Walk with meekness” Eph 4:2

“Put on meekness...” Col 3:12

“Follow after meekness of wisdom” Ja 3:13

“Showing all meekness to all men” Tit 3:2

64. Merciful:

Mercy means compassion, sympathy, pity etc.
God is described as merciful,

“---merciful and gracious...” Ex 34:6

“---He is ever merciful ---” Ps 37:26

“---a merciful God” Jona 4:2

Our Lord Jesus Christ has been described as

“---a merciful High Priest ” Heb 2:17

Mercifulness is the very characteristic of a believer,

“be merciful as your father is merciful” Lk 6:36

“the merciful shall obtain mercy.” Mt 5:7

65. Messenger: See Ambassador

66. Minister:

The word “Minister” in the O.T. was applied to those classes of people who served in the sanctuary or in the Tabernacle (Heb 8:2-6; 9:12, 24; 10:21)

Ministers are the people who allow themselves to the public ministry of holy things, i.e., the work of prayer, sacrifice and worship. In the O. T., the ministers were generally the priests and the Levites (Heb 10:11). Jesus Christ is regarded as,

“A Minister of the sanctuary, and of the true Tabernacle, which the Lord pitched and not man.” Heb 8:2

“He obtained a more excellent ministry.” Heb 8:6

The believers in Christ are also the most privileged people to be called the ministers of God.

“Men shall call you ministers of God.” Is 61:6

“God’s ministers” Rom 13:6

“ministers by whom ye believed.” ICor 3:5

“as ministers of God “ IICor 6:4

“ministers of righteousness.” IICor 11:15

“so accounts us ministers of God to thee.” ICor 4:1

“ ---is minister of God to thee.” Rom 13:4, 6

“ –a faithful minister “ Eph 6:21;
Col 1:7

“minister of God” IThess 3:2

“—a good minister of Christ “ I Tim 4:6
 “—make thee a minister and witness “ Acts 26:16

67. Missionary:

The word mission means “an act of sending away” and “missionary” means the one who is sent away to a foreign country with a special task to perform. In Biblical terminology or usage it refers to the one who is sent away to do the mission of God, i.e., to preach the gospel of salvation. The word “mission” or “missionary” is not however found in the Bible. But the very idea or concept of the word is found in many passages of the Bible. Our God is seen as a great missionary God because He sends His only begotten son ‘Jesus Christ’ to the world so that whoever believes in Him should not perish but have eternal life. Also see Jn 17:3, 18. God is therefore in fact a sender missionary. Our Lord Jesus Christ is seen as a great missionary Savior for He said,

“I am come that they might have life and that they might have it more abundantly. Jn 10:10. Jesus Christ is seen as a going missionary because he has come to seek and save the lost. Lk 19:10.

The disciples of Jesus were the missionaries of our Lord because it is Jesus who sends them away to the whole world.

“Go into all the world” Mk 16:15; Mt 28:19, 20.

“As thou has sent me into the world even so have I also sent them into the world .Jn 17:18

The Church of Christ is a missionary Church today because she has to fulfill the vision of Christ evangelizing the whole world. The vision and mission of Christ are culminated in the great commission which He first gave to His disciples. Mt 29:19-20; Mk 15:15. This great commission has been entrusted to the Church today. It has mainly five fold activities.

1. Go- “into all the world.” Mk 16:15
“to the uttermost part of the world” Acts 1:8
2. Preach- “Preach the gospel to every creature
“Mk 15:15
3. Make disciples- “make disciples of all nations”
Mt 28:19.
4. Baptize- Baptize one who believes” Mt 28:19;
Mk 16:16
5. Teach- “teach all nations” Mt 28:20
Teaching-----“all things whatever I have commanded you “

The vision of Christ is not only to evangelize the whole globe but also to make disciples of all nations. Therefore, the need of disciple making is essentially

great. As the missionary of Christ, the Church has to fulfill this world vision and world mission of Christ. The Holy Spirit is a missionary Spirit. As an indwelling Spirit, he is always with us as a witnessing mission (Jn 15:26; 16:8-15) in fulfilling the Great Commission of our Lord.

68. New Creation

“New Creation” is a term applied to the new born believers. The term is applied in the sense that the man (believer) is created a new in Christ in righteousness and holiness,

“Therefore, if any man be in Christ, he is a new creature. Old things are passed away; behold, all things are become new “. II Cor 5:17

“---the new man, which after God is created in righteousness and true holiness. “ Eph 4:24

“---Put on the new man, which is renewed in knowledge after the image of him that created him.” Col 3:10

“For in Christ-----a new creature.” Gal 6:15



God's new creation

69. New Man

As “New Creature”, “New man” is also a term applied to a new born believer, who is regenerated, renewed and transformed in the likeness of Christ.

“The new man in Christ is created after God in righteousness and holiness.” Eph 4:24

“the new man is being renewed in knowledge, according to the image of God who created him.” Col 3:10

“One new man...” Eph 2:15

See New Creation

70. Overseer: See Bishop

71. Pastor:

The Literal meaning of pastor is “Shepherd”. The word “Shepherd” is used of Christ several times in the Bible. See Heb 13:20; IPet 2:25; Jn 10:11, 14. But the word Pastor “poimen” in Gr, is used only once, tie-in Eph 4:11. While explaining the gift of the Spirit, Paul mentions this word here as a spiritual gift to be exercised, not as an office. But later, the word came to be used as an office in the Church whose duty is to feed the flock, administer the ordinances, lead the congregation to worship and guard the truth as well as the flock from all evil. (Heb 13:17; IPet 5:2; II Tim 4:1-5). Pastors are also called overseers or Bishops (Acts 20:17, 28).

See Shepherd

72. Peace-maker:

The word “Shiloh” means peace-maker, the rest giver or “giver of peace” (Gen 49:10; Mic 5:5; Num 6:26). God is indeed our Peace-maker.
God is designated as –“God of peace” in Heb 13:20; Ph 4:9

“God of love and peace” in II Cor. 13:11 He gives us the “perfect peace”, Is 26:3

“Great peace” have they which love His law. Ps 119:165.

In the O.T., the Messiah is the peace-maker. He is called, “the Prince of Peace” Is 9:6; “the giver of peace” (Mic 5:5). “God of Peace” in Heb 13:20

In the N.T., Jesus Christ is regarded as our Peace.

“He is our peace” Eph 2:14 also see Rom 5:1

He is indeed our peace-maker.

“----so making peace.” Eph 2:15 see Col 1:20; Acts 10:36; Lk 1:79

He is called,” King of Salem (peace), which means “King of peace”.

Heb 7:2

He is our giver of peace,

“Peace I leave with you, my peace I give unto you...”

Jn 14:27; 16:33

He is our Lord of Peace,

“Now the Lord of Peace himself give you peace always by all means.”

II Thess 3:16

The children of God are also called the Peace-maker,

“Blessed are the peace-makers.” Mt 5:9

“Peace-makers who show in peace raise a harvest of righteousness.”

Jas 3:18 (NIV)

As messenger of peace, the children of God are appointed to blow the trumpet of peace in these last days in the entire world---peace among nations, peace among tribes, peace among various ethnic groups, peace in the society, peace in the family and peace also in the personal life. As peace-maker they are appointed to reconcile man to God and also people to people in this existing world.

73. Pearls:

Pearls are the precious stones which consist of interstratified layers of mineral found inside a shellfish called an oyster. The most important indication of a pearl's quality is the glowing appearance of its surface and its ability to reflect light. A pearl with a high luster is very shiny. Pearls are highly prized because of their silvery white color, pink, gold and blue, beauty and value. “Margarites” in Gr. Pearls have become a symbol of purity, beauty and truth in the Bible.

In His famous parable of the goodly pearls in Mt 13:45, Jesus has mentioned the value of pearls. Jesus

has drawn the most important spiritual Dictum or the Truth from the parable.

There are at least two important interpretations of the parable.

(1) The Kingdom of heaven is liken to the goodly pearls i.e., Christ Himself. The believers are like the merchant who sell out everything to gain Him.

(2) The second interpretation is that the man who bought the pearl is none other than Christ Himself who shed His blood to pay the sin debt of the world. Those who believe in the name of Jesus are the treasure and the precious pearls. Interestingly, the 12 gates of the New Jerusalem have been portrayed as 12 individual pearls. Rev. 21:21.



Pearls in a shellfish

74. Peculiar:

The Heb word is “Segulla” meaning special treasure and Gr “Periousios” means something very special, not ordinary.

Israel as chosen of God has been described as His peculiar people (Deut 14:2), as His peculiar treasure (Ps 135:4). The sense is that God has specially chosen her for His purpose by His Sovereign grace by establishing of a covenant. Circumcision was a sign of the covenant that every male member of the house should be circumcised (Gen 17:9-14).

As Israel, Christian believers are also called “Peculiar People” in the N.T. (I Pet 2:9). The purpose is to “Shew forth the praises of Him who hath called you out of darkness into His marvelous light.” I Pet 2:9

In a spiritual sense, believers are also circumcised in Christ through baptism,

“In whom also ye are circumcised----
buried with him in baptism.” Col 2:11-12

75. People :

The word “people” has a special connotation in the Bible which often refers to the people of God . The

Israel was generally called the people of God .

"People of God of Abraham"	Ps 47:9
"They will be my people."	Jer 24:7; Ez 11:20; Zech 8:8
"If my people-----"	II Chr 7:14
"will become my people "	Zech 2:11
"a special people "	Deut 7:6
"peculiar people "	Deut 14:2
"thou art my people "	Is 51:16
"surely they are my people "	Is 63:3

In the N.T., the believers have also become a people of God.

"now people of God "	I Pet 2:10
"my people "	Rev 9:25
"they shall be my people"	II Cor 6:16
"they shall be to me a people"	Heb 8:10
"they shall be his people "	Rev 21:3
"a peculiar people "	I Pet 2:9

The word "people" is used in a very special way when it refers to the people of God.

"Which in time past were not a people, but now the people of God, which had not obtained mercy, but now have obtained mercy. I Pet 2:3

76. Perfect:

The word “perfect” or “perfection” denotes the meaning of completeness or wholeness. The Heb word is “Tam” and Gr “teleious”. From the absolute theological stand point, only God is perfect.

As father is perfect	Mt 5:48
He that is perfect in knowledge	Job 36:4; 37:16
His work is perfect	Deut 32:4
His way is perfect	II Sam 22:31; Ps 18:30
The Law of the Lord is perfect	Ps 19:7
He maketh my way perfect	II Sam 22:33; Ps 18:32
God maketh you perfect	Heb 13:21

In the N.T., Jesus Christ is described as perfect, “When that is Perfect is come” I Cor 13:10
He is perfect because of “His non Posse Pecare” ---His non ability to sin, i.e., His sinlessness.

“He knew no sin”	II Cor 5:21
“He did no sin”	I Pet 2:22
“He is without sin	Heb 4:15

Jesus said,

“Which of you can convinceth me of sin?” Jn 8:46

Interestingly, in a relative sense, perfection is also ascribed to believers in Christ. But the question is “Whether man can become perfect or sinless as God is? There are two kinds of views.

1. **Evangelical Perfection:** Evangelical perfection connotes the positional perfection of every individual believer in Christ. Perfection is solely the work of God and not of man. Believers are made perfect through sanctification by the blood of Christ (Heb 10:10).

“-----by one offering he hath perfected for ever them that are sanctified.” Heb 10:14

The other way of saying is that God has accepted us as perfect in positional sense because of Christ's death on the cross. God has forgiven and washed away all our sins by the blood of Christ.

“-----but ye are washed, but ye are sanctified---
“I Cor 6:11

“----by the working of regeneration, and renewing of the Holy Ghost” Tit 3:5

“ ----he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness “I Jn 1:9 also see Rev 1:5; Ps 51:7; Is 1:18

2. **Comparative Perfection:** This phrase is used in practical sense. It refers to the meaning of progressive perfection or the gradual conformity to the standard of God. We have not yet attained the absolute perfection in practical sense of the term.

“till we come to perfect man “

Eph 4:13

“complete in Christ”. Col 2:10
 But this is God’s will that we be made perfect.
 “be perfect even as Father is perfect.” Mt 5:48
 “may stand perfect in will of God “ Col4:12
 “Let us go onto perfection” Heb 6:1
 “make you perfect in every good ...” Heb 13:21
 It is the word of God that is able to make us perfect.
 “That the man of God may be perfect, thoroughly furnished unto all good works.” II Tim 3:17

77. Pillar :

Pillars were generally the supports at the temple doors overlaid with gold (II Kings 18:16). Most commonly, in the O.T., pillars were the supporting columns of a building (Judges 16:25; I Kings 7:1).

Pillars also designated a grave stone (stone pillar) erected out of stone which stood as monuments or memorial of a covenant between two parties (Gen 35:14, 20; Ex 94:4). Pillars are also used figuratively, such as

“Cloudy pillar”	Ex 33:9; Ps 99:7
“a pillar of salt “	Gen 19:26
“Pillars of smoke “	Joel 2:9
“His feet as pillars of fire “	Rev 10:1
“The pillar of cloud “	Ex 13:21

“By day the LORD went ahead of them in a pillar of cloud to guide them on their way and by night in a pillar of fire to give them light, so that they could travel by day or night” Ex 13:21(NIV)

In the N.T., James, Peter and John were called “pillars” (Gal 2:9). The believer or the Church is also regarded as pillar upholding the truth, “Pillar and ground of truth” I Tim 3:15

Believers as over- comers are also regarded as the pillars to be memorials in the temple of God in heaven (Rev 3:12) which also suggest permanency. Jesus said,

“Him that overcometh, will I make a pillar in the temple of God ...” Rev 3:12



Pillar

78. Pilgrims:

“Pilgrim” means a person who travels to a holy place or shrine as a mark of his religious respect or act. The word used in Gr is

“Parepidemous” (See I Pet 2:11; Heb 11:13) which means “residents in a country not one’s own”. The idea is that in this earth we are only pilgrims, not the permanent residents of it, because, we are only the citizens of a better country, i.e., the heaven. We are only passing through it. Our true home is in heaven (II Cor 5:1).

Our Father is in heaven----Mt. 6:9

Our Home is in heaven----Jn 14:2, 3

Our Treasures are in heaven---- Mt.6:2; Col. 1:3

Our Hope is in heaven.-----Col. 1:5

79. Precious:

“Precious” means of great value and expensive. The term “Precious stones” can be found over 13 times in the O.T. Many often, the children of God, the Israel, were compared with precious stones and gold. Viz.

“----thou wast precious sons of Zion, comparable to fine gold....” Is 43:4

“I will make a man more precious than fine gold; even a man than the golden wedge of ophir. “ Is 13: 12

“precious in the sight of the Lord is the death of his saints.” Ps 116:15

Interestingly, the breastplate that Aaron had worn while entering the tabernacle bears a special meaning. The breastplate was woven of blue, purple,

scarlet and fine linen yarn, embroidered with figures of Gold. This multicolored breastplate carried twelve precious stones arranged in four rows (See Ex 28:17-21). These twelve precious stones represent the children of Israel, the twelve tribes of Israel.

Exodus 28:17-20-

“A row of sardius, topaz, and carbuncle shall be the first row-

And the second row an emerald, a sapphire and a diamond;-

And the third row a jacinth, an agate, and an amethyst;-

And the forth row a beryl, an onyx, and a jasper. They shall be set in gold filigree.

They are the “stones of memorial unto the children of Israel, He is peculiar treasure.” Ps 135:4

“The breastplate of judgment” Ex 28:15, 30 (NASB). It was because , it served primarily for bearing the two precious stones the “Urim” and the “Thumim” upon the heart of Aaron(Ex 28:30).

The Heb word “Urim” (Plural form of “ur”) means lights. Urim is a precious blue stones which denotes righteousness. Here “light” also denotes the righteousness of God. The word “Thummim” comes from Heb word “tummim” which signifies the meaning of perfectness. The High Priest in the tabernacle represents Jesus Christ. The Urim and Thummim were upon the heart of Aaron, it means that Urim and Thummim are

also upon the heart of Jesus Christ. It means that Christ is the true light and the righteousness, the perfect one.

In the book of Revelation (21:14-18), we have seen the precious stones again. John the apostle has a vision of the Holy city, which have twelve foundations.

In the N.T., Jesus is called precious.

“Chosen of God and Precious” I Pet 2:4

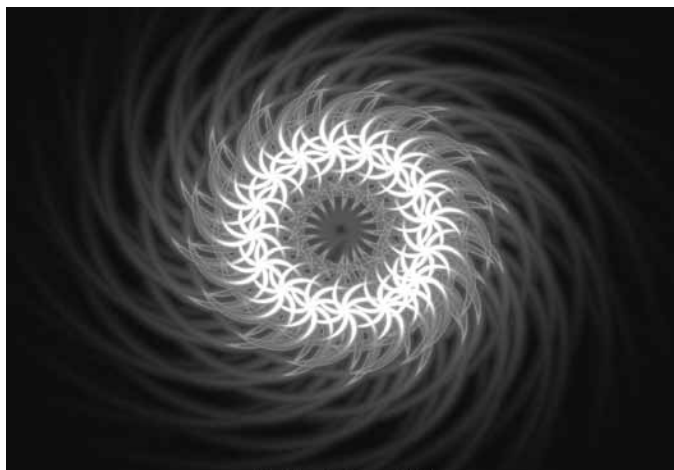
“He is precious “ I Pet 2:7

The believers are also compared to the “precious fruits” of the earth. Ja 5:7

“Your faith, being much more precious than gold that perisheth.”

I Pet 1:7

We are precious because Christ has purchased us with His precious blood. I Cor 6:19-20.



Precious Diamond Ring
Courtesy, www.freerangestock.com

80. Priest:

Priesthood has been playing a dominant role in the history of Israel since the time of Melchizedek (Gen 14:18). In the O.T., the priests served as mediators between God and the people who were authorized in the ministry of sacred things to preserve the covenantal relationship between God and the nation Israel by giving sacrifices at the altars.

Melchizedek was a priest and at the same time a king (Gen 14:18-19). He was a type of Jesus Christ. Jesus' priesthood was after the order of Melchizedek, a priest king (Heb 5:10). The Aaronic High Priesthood was also a type of Christ which represents the priestly redemptive work of Christ (Heb 5:4-5). The book of the Hebrews presents Jesus as the High Priest, "consecrated for evermore" (Heb 7:28) who has completed the work of Salvation – a fulfillment of Hebrew priesthood.

In the N.T., the Church, as the nation of New Israel, has become a "Kingdom of priest"-- "a royal priesthood". 1 Pet 2:5, 9, cf Ex 19:6; Is 61:6

Every believer in Christ is a priest. As priests, the believers' duty is to draw men near to God having "hearts sprinkled from an evil conscience, and bodies washed with pure water." Heb 10:22 cf Ex 29:4; Lev 16:4.

81. Prophet :

The Heb word which is used most frequently is “nabi”. In Deut 18:18b, the work of a nabi is to declare all that God commands him. The Gr word is “prophetes” which means “one who speaks forth”. In the O.T., we have seen that God spoke and worked through His prophets. The prophet in the O.T. was like a mediator between God and the nation Israel . God declared His will and His relation through His prophets . It is very precise to understand that all the prophets in the O.T. actually were preparing for the coming of the Messiah . The individual prophet par excellence in his ministry was a type of Christ Himself.

In the N.T., Jesus Christ is a prophet “like unto Moses”. Heb 2:17 cf Num 11:15; 12:1-8

Jesus Christ called Himself a prophet (Mt 13:57; Lk 13:3,30. Others also called Him a prophet (Mt 13:57; Lk 6:15; Lk 9:8; Jn 4:19,25; 6:14). As a prophet of God , His ministry entailed preaching and teaching of the Kingdom of God, rebuking, predicting and doing miracles.

The prophetic ministry plays an important role in the N.T.

Church today. Paul unites to the Ephesian believers that the Church is “built upon the foundation of the apostles and prophets”. Eph 2:20

“he gave some apostles and some “PROPHETS” and some evangelists; and some pastors and teachers”. Eph 4:11

In broader sense, all the children of God are also the prophets to speak for the messages of Christ and His Salvation to all the world .

“Ye holy apostles and prophets”. Rev 18:20

Prophecy is indeed a gift of God .

“Your sons and daughters shall prophecy”. Acts 2:17
cf Joel 2:21 also see 14:4,5,39

82. Pure :

Purity is ascribed to God only. It is the very quality of God in His holiness in whose sight even “ the stars are not pure “ Job 25:5 also see Ps12:26; 19:8,11; 9:1-40.

The idea of purity is understood with the idea of cleanness not only in terms of physical cleanness but also in terms of moral, ethical, ceremonial and spiritual cleanness. Thus pure means absolutely clean and blameless and free from any guilt or dirt. **Israel** as a nation was supposed to reflect this cleanness in her life to fellowship with Yahweh(Ps15).

In the N.T. usage, Jesus Christ is called pure, “even as he is pure”

1 Jn3:3. The believers in Christ have also been made pure and holy through sanctification by his blood. Heb 10:10.

"The blood of Jesus, his son, purifies us from all sin"

I Jn 1:7

"Purify us from all unrighteousness" I Jn 1:9

It is really surprising that Paul calls the Church (believers) "a chest (pure) virgin".

"I might present you as a pure virgin to Christ."

II Cor 11:2

Purity is therefore, the most essential character of a Christian's life.

"Blessed are the pure in hearts" Mt 5:8

"Keep yourself pure" I Tim 5:22

"And every man that hath this hope in him purifieth himself even as he is pure." I Jn 3:3

83 Rich:

"Rich" means one having treasures or wealth. There are examples of rich persons in the Bible, such as, the rich farmer (LK 12:13-21), the rich man (LK 16:19-31), the rich ruler (LK 18:13-30), the story of Zechaeus (LK 19:1-10) etc. The word is also used metaphorically to mean the children of God who are rich in spiritual things. In His letter to the church in Smyrna, Jesus said, "I know thy works, and tribulation and poverty (but thou art RICH)..." Rev 2:9. Smyrna was the richest city in those times but Christians in Smyrna were poor. They were poor from their worldly point of view but in spite of the fact, they were

rich before Christ. "Rich" here it means rich in God's grace, having treasures in heaven.

The term riches (Noun) also speaks of the blessings of God, such as,

The riches of His goodness (Rom 2:4; Col 1:27)

Riches of His glory (Rom 9:23; Eph 1:18; Ph 4:19)

Riches of His Grace (Eph 1:7; 2:7)

Riches of wisdom and knowledge (Rom 11:33)

Riches of Christ (Eph 3:8)

Riches of His presence (Col 1:27)

Riches of reproach (Heb 11:26)

Unsearchable riches (Eph 3:8)

Treasure in heaven (Mt 6:20)

Thou shalt have treasure in Heaven (Mt 19:21)

Treasures in wisdom (Col 2:3)

Great riches than treasures of Egypt (Heb 11:26)

84. Righteous:

There are several Heb words which give the biblical concept of righteous or righteousness, such as,

"Yashar" means straight, smooth way.

"Mishpat" which gives the meaning of justice, right, rectitude.

"Sedeq" signifies the meaning of just, right, upright, holy.

So the righteous person is the one who does what is right, just and fair.

"Jehova-Tsidkenu" is the name of our Lord, which means "The Lord our Righteous". Jer 23:6; Is 53:11; Jer 33:16

In the N.T. Lord Jesus is called,

"Holy and Righteous" Acts 3:14; IPet 3:18)

"Jesus Christ the Righteous" IJn 3:7

"The Righteous King" Heb 7:2; Jn 18:37, 38; 19:3-6

"The Righteous Judge" Jn 5:30; 12:47-48; IITim 4:6-8

The Bible declares that

"There is no one who does good, not even one"

Ps 14:1-3 CF Rom 3:10-17; 7:18

"There is not a righteous man on earth who continually does good,

and who never sins" Ecc 7:20

"All our righteous deeds are like a filthy garment"

Is 64:6

"No flesh be justified in his sight" Rom 3:20

But what a strange! The children of God are called righteous despite their unrighteousness. The kind of righteousness we have is what the theologian has called it as "the imputed righteousness"

".....it was imputed to him for righteousness"

Rom 4:22

"But for us also to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead ".V 24

The Gr word for righteousness is "dikaiosyne".

The verb is “dikaioo” which does not mean to make upright or holy but to announce or declare to be righteous or innocent .It also means to count, to reckon, to credit or to make right with God. Righteousness is thus an unmerited favor of God which we do not actually deserve. It is God Himself who calls us or declares us righteous despite our unrighteousness on the basis of Christ’s death on the cross. Our God is absolutely just. And it is only through His divine Justice that we have been justified or called righteous.

“Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe” Rom 3:22

“being justified freely by His grace....V24

“Therefore, we conclude that man is justified by faith without the deeds of the law “V28

“being justified by his blood” Rom 5:9

also see Gal 2:15, 16, 17; 3:6, 8, 24

‘Rom 3:23-26’ has been called **“the acropolis of the gospel”** because of the good news that we have been able to achieve the divine justice of God freely through Jesus Christ. See **“Just”**

85. Royal Priesthood: See Priest

86. Runner: See Athlete

87. Saint:

The word "Saint" has been derived from two Heb words. They are "Hasid" and "Kadash". "Hasid" renders the meaning of "Pious" (ISam 2:9; IIChr6:4; Ps30:4) also a saint (Ps 132:9). By definition it means undefiled by sin, free from wickedness. The other word "Kadash" is translated as "Saint" (Ps 16:3) which sometimes gives the meaning as: Holy one" (Ps 106:16), holy, pure or clean. The Gr word for both "Hasid" and "Kadash" is "Hagios" (Rom 1:7) which signifies the meaning of separation from all kinds of uncleanness and evil.

In the NT, Jesus is referred to as the saint- the "Holy one of God" (Mk 1:24; Lk 1:35).

Christians are also called "Saints" in the NT. In his epistle to the Churches Paul calls the Christian believers as "Saints". See Rom 1:7; ICor 1:2; IICor 1:1; Eph 1:1; Ph 1:1; Col 1:2; IICor 13:13; Rom 16:15. See also in Acts 9:13; Heb 13:24; Rev 5:8.

It is really wonderful that we have been called "Saints", saints in the sense that we have been sanctified by the blood of Christ. Heb 10:10

88. Salt:

Salt has been found useful in number of ways in the life of men as mentioned in the Bible. Perhaps the

most important use of salt is to make our food tasty which is a preservative quality.

“Can that which is tasteless be eaten without salt?”
(Job 6:6 RSV)

Salt was regarded as a sacred commodity to be kept in the temple (Ezr 6:9). Salt was used in sacred ceremonials in worshiping God by the Israelites (Lev2:13). Salt was sprinkled on the burnt offerings (Ezk 43:24). Salt was also regarded a **“Covenant of salt”** (Num 18:19; Lev 2:13; IIChr 13:5). The Israelites called themselves, **“the salt of the palace”** Ezr 4:14, RSV) while they claimed loyalty to the Persian King. Salt also had some medicinal use. It was rubbed on the newborn babies (Ezk 16:4). Good salt retains healing or curative qualities. There is an example in IIKings 2:20-21 where Elisha healed the waters of Jericho with salt.

When Jesus said, **“You are the salt of the earth”** (Mt 5:13), he said it figuratively to mean that the believers should live a responsible life retaining all the good qualities of salt .Therefore, he also said, “Everyone will be salted with fire, salt is good, but if it loses its saltiness, how can you make it salty again? Have salt in yourselves, and be at peace with each other” Mk 9:49, 50; See Mt 1:13

89. Salvation:

Jesus Christ is our Salvation. The prophet Isaiah spoke about the Salvation that would come to us. Jesus came to Zachaeus's house and said to him "Salvation is come to thy house" Lk 19:9. Jesus is called, "the horn of Salvation" Lk 1:69. He is called our "Salvation" Lk 2:11
 ".....thou shall call his name Jesus; for he shall save his people from their sins", Mt 1:21

As Jesus, we have also been called Salvation. It means that we have to declare His Salvation, "For so hath the Lord commanded us saying, I have set thee to be a light of the Gentiles, that thou should be for Salvation unto the ends of the earth." Acts 13:47.

90. Sanctuary:

In the Bible the word "Sanctuary" is referred to a place which has been set apart or sanctified for God. It means, it is a place where God's presence is there. The tabernacle of Moses and the temple of Solomon with precincts are examples of a Sanctuary. (Ex 25:8; Lev 16:33; IChr 22:19; Is 63:18; Ps 74:71)

The Heb words "qodesh" and "miqodash" and Gr. Word "hagion" give the idea of separation or

holiness. Any other place on earth which is set apart or sanctified by God's presence is also known as Sanctuary such as Jerusalem, Zion and Shiloh are also called Sanctuary.

Which is His holy abode. (Deut26:15; Ps 68:4-5)

His holy temple (Mic 1:2; Heb 2:20; Jn 2:4.7)

The heaven is also called,

His High Sanctuary (Ps 102:19)

His Holy Heaven (Ps 20:6)

"He will be a Sanctuary" (Is 8:14) is messianic and speaks of Jesus Christ. "Sanctuary also means an asylum or a refuge (Ps 90:1; 91:9; Ez 11:16). And Christ is indeed our Sanctuary. In the NT, interestingly, the body of believers has become a Sanctuary, a Sanctuary of God in the real sense.

"for ye are the temple of the living God" as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people".
II Cor 6:16

91. Sent-one:

Jesus Christ is the "Sent one" of God. In the OT., God promised through Isaiah to send a savior to the world.

"....he shall send them a savior, and a great one, and

he shall deliver them". Is 19:20

Jesus Himself said that God the Father sent Him.

"-----Jesus Christ, whom thou hast sent." Jn 17:2

-----thou didst send me."Jn 17:8

"....as thou has sent me into the world" Jn 17:18

"that the world may believe that thou hast SENT ME"

Jn 17:21, 25 also see Jn 9:4

Jesus Christ was sent to the world

To do the will of God. Jn 5:30; Heb 10:7, 9

To do the works of God .Jn 9:4

To seek and save that which was lost. Lk 19:10

To give life abundantly. Jn 10:10

To give eternal life. Jn 17:2; 10:28

To make you free. Jn 8:36

To preach the gospel to the poor .Lk 4:18-19

To heal the broken hearted, Lk 4:18-19

To preach deliverance to the captives. Lk 4:18-19

To set at liberty them that are bruised. Lk 4:18-19

To preach the acceptable year of the Lord. Lk 4:18-19

Most interestingly, the believers in Christ are also the "sent ones of Christ "to do the works of Jesus. Jesus said,

" I sent them to the world..." Jn 17:18

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost" Mt 24:19

" -----preach the gospel...." Mk 16:15

"heal the sick,

cleanse the lepers,
raise the dead,
cast out devils" Mt 8:10

The believers are the most privileged people to do the works of Jesus in this world indeed.

92. Servant:

The designation, "Servant of the Lord" prophetically refers to the Lord Jesus Christ as the coming Messiah. God calls him, "My servant" Is 42:1-7; 49:1-6; 50:4-9; 52:13; 53:12). Isaiah designates him as the suffering servant (Is 42:1; 52:13-15; 53:12) which has been fulfilled in the NT. (Mt 12:18; Acts 3:113, 26; 4:27, 30). Thus Jesus Christ has become par-excellence the servant of the Lord (Ps 2:7).

The term "Servants of the Lord" also applies to the children of Israel (Is 41:8). Moses, Solomon, David, Elijah, Daniel etc. were also called the Servants of God.

"O, Daniel servant of living God" Dan 6:20

"Ye servants of Most High" Dan 3:26

In the NT., the believers are also called the servants of the Lord in a collective sense.

as servants of God. IPet 2:16; Rev 7:2

as servants of Christ. Eph 6:6
Become servants of God. Rom 6:27
He that is called in the Lord
“.....Christ’s servant” ICor 7:22
“Ye become servants of righteousness. Rom 6:18
“On my servants, I will pour Spirits). Acts 2:18 cf
Joel 2:29

The Christians are called to become faithful servants of God, “good and faithful servant” Mt 25:21

The whole life of a Christian becomes a life of service. And we have been specially called to serve God and His people.

“turned from idols to serve God “. I Thess 1:9
“from dead works to serve living God”. Heb 9:14
“serve Lord Christ”. Col 3:24
“by love serve one another” Gal 5:13

93. Sheep:

The analogy of Sheep and Shepherd relationship between God and His people has been beautifully depicted all throughout the Bible especially in Ps 23.

Many often the children of Israel were regarded as the sheep and God as their Shepherd – the provider of their daily needs and the protector from all kinds of dangers and evils.

✧ THE NAMES OF THE BELIEVERS IN THE BIBLE IN TYPES AND SYMBOLS

We are sheep of his hand	Ps 95:7; 100:3
Astray like a lost sheep	Ps 119:176
We like sheep have gone astray	Is 53:6
I will search my sheep	Ez 34:11, 12
Lost sheep of my house of Israel	Mt 10:6, 15, 24
The Lord is my shepherd	Ps 23:1

(Also see Gen 49:24; Is 40:11)

In the NT, the Lord Jesus Christ declares Himself as the good shepherd and the believers as His sheep.

“I am the good shepherd” Jn 10:11

He calls the believers,

“My sheep” Jn 10:27

As His sheep, we have to listen to His voice and obey His commandments. Jn 10:27



Herd of Sheep

94. Shepherd:

In the OT, the God of Israel has been pictured as the Shepherd,

"I will search my sheep " Ez 34:11, 12

"The Lord is my Shepherd" Ps 23:1

"Behold, the Lord God will come-----

He shall feed his flock like a Shepherd" Is 40:10, 11

In the NT, Jesus Christ is pictured as the Good Shepherd, who laid down his life for the sheep.

"I am the good Shepherd, the good Shepherd giveth his life for the sheep" Jn 10:11; also see Mt 26:31; Jn 10:15

"Our Lord Jesus, the great Shepherd of the sheep..." Heb 13:20

"the Shepherd and Bishop of your souls " IPet 2:25

"And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." IPet 5:4

The leaders and elders (pastors) of the NT Church are also called the Shepherds because they have the responsibility to feed and protect the flock. (Acts 20:28-31; IPet 5:1-4). Jesus is our Chief Shepherd while the elders are the under Shepherds. Jesus also called Peter three times,

"feed my sheep" Jn 20:15, 16, 17

95. Soldier:

A believer is to become,
“A good soldier of Jesus Christ”. 2 Tim 2:3
“Chosen to be a soldier”. 2 Tim 2: 3

As a true soldier or warrior of Jesus Christ, a believer is asked to put on all the armor of a soldier. The picture is of a Roman soldier with his equipment in full dress ready to go to the battle field. However, our battle is not against, “flesh and blood” Eph 6:12 but against the spiritual resistance of Satan, “against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places “. Eph 6:12

So, ours is a spiritual warfare. We need to “be strong in the Lord, and in the power of his might “. Eph 6:11 and “put on the whole armor of God, that ye may be able to stand against the viles of the devil.” Eph 6:11

“ the whole armor of God “ here refers to Christ Jesus who is the source of a believer’s defense. “ the breast plate of righteousness (Eph 6:14), the gospel of peace(V15), the shield of faith(V16), the helmet of Salvation (V17) and the sword of the spirit(V17) all speak of the resources given to a believer by Jesus Christ.

96. Son:

“Son of God” is the most exclusive title given to our Lord Jesus Christ which declares His deity, His co-equal and co-eternal nature.

As the Son of God, see Mt 8:29; Lk 8:28; Mt 8:33; 26:63; 27:43; Mk 1:1; Mt 27:54; Mk 15:39; 3:11; Jn 1:49

As the “only begotten son”, see Jn 3:16, 18; Heb 1:5

As the son of the Most High, Lk 1:32; Heb 1:2-8

As the son of the Living God, Mt 16:16; Jn 6:69

It is indeed amazing to think that God has given every one the power to become the son of God who ever believes and receives Jesus.

“-----as many as received him, to them gave he the power to become the son of God, even to them that believe on his name”. Jn 1:12

We have received this son ship only because of the son ship of Jesus (Rom 8:17; Heb 2:10). However, we have not become the son of God through natural courses but by adoption (Rom 8:15,23; Gal 4:5; Eph 1:5). Our God is a benevolent God who has adopted us as His sons despite our unworthiness only because of our faith in Jesus . God’s love is great, wonderful and marvelous. John describes it as follows,

“Behold, what manner of love the Father hath bestowed upon us, that we shall be called the sons of God.” I Jn 3:1

Believers as the sons of God,
see Jn 1:12; I Jn 3:1, 2; Ph 2:15; Gal 4:6; Rom 8:14
As the sons of the Living God,
Heb 1:10

“As the sons to glory, Heb 2:10

Interestingly, the believers are also called the sons of the Most High.

“---ye shall be the children of the Highest....” Lk 6:35(KJV) cf Lk 1:32

“—you shall be sons of the Most High...” Lk 6:35(NIV)

97. Sower:

Jesus Christ is pictured as the sower who sew the good seed of the gospel.

“He that sowed the seed is the Son of man”.
Mt 13:37

Christians are also liken to the sower. A believer is asked,

To “sow in tears” Ps 126:5; Ecl 11:6

“sow in righteousness” Hos 10:12; II Cor 9:10, 16;
ICor 15:36, 37;

Gal 6:7; Col 6:8

98. Steward:

In the N.T., the original Gr word for “Steward” is “Oikonomos” which means “ruler or manager of a house” LK 16:1. The term “Steward” or “Stewardship” is applied to the leaders of the Church, such as bishops and apostles and also to all Christians in general.

“As of the ministers of Christ, Stewards the mysterious of God” ICor 4:1

“It is required in stewards, that the man be found faithful” V 2

“As good Stewards of grace of God”. IPet 4:10

“Give account of Stewardship” Lk 16:2, 3, 4.

“for a bishop must be blameless, as the Steward of God.....” Tit 1:7

In this earth we are Stewards only. Everything belongs to God. God has bestowed upon us both physical and spiritual blessings. We have to work as a true and faithful Steward of God .LK 12:42

99. Star:

Jesus Christ is called the Star. He said,
“I Jesus am the morning Star.” Rev 22:16 also see Rev2:28

“His Star” Mt 2:2

Most obviously, the believers are also called stars.
Daniel 12:3 says,

“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.”

Jesus Christ has promised the believer one who overcomes, in the Church of Thyatira, “I will give him the morning star” Rev 2:27

100. Stones:

The two words, “Stone” and “Rock” are extensively used all throughout the Bible which render different meanings. But the most extensively used is of the Lord Jesus Christ Himself. He is called,

“The Precious Corner stone.” IPet 2:6-7 cf Is 28:16.

“The Chief Corner Stone.” Eph 2:20; IPet 2:6 cf Ps 118:22

“Head Stone” Mt 21:42; Mk 12:10; Lk 20:17; IPet 2:7 cf Ps 18:22

“the Crushing Stone” Mt 21:44 cf Dan 2:34, 35; Rom 9:32-33

“Head of the corner” Mk 12:10; Acts 4:11 cf Ps 118:22

“Rejected Stone” Mk 12:10; Acts 4:11; IPet 2:7 cf Ps 118:22

As “Rock” Acts 4:9-12; IPet 2:1-6

“Spiritual Rock” Jn 4:13-14; ICor 10:4

A “Foundation Rock” Mt Mt 16:13-18; ICor 3:10

"a Rock of offence" Rom 9:33; IPet 2:8

"a Stumbling Stone" Rom 9:32-33

Most obviously, the believers in Christ are also called
"Living Stone",

"As unto a Living Stone" IPet 2:4

"Ye also, as lively stones are built up a spiritual
house....."IPet 2:5

Ref. Precious

101. Strangers:

Jesus is looked unto as a stranger to those unbelieving people.

"He came unto his own, and his own received him not." Jn 1:11

"No prophet is accepted on his own country." Lk 4:24

This verse is strictly referred to Jesus Christ,

"Neither did his brethren believe in him," Jn 7:58

The Jews called him a Samaritan,

"Say we not well that thou art a Samaritan and hast a devil?" Jn 8:48

Jesus was called a Nazarene,

"Jesus of Nazareth" Mt 26:71

"Nazarene" has become an epithet of reproach, ridicule and rejection. Jesus was truly as a branch cut down, i.e., rejected, despised and cast out as a stranger.

"Can any good thing come out of Nazareth?" Jn 1:46;
7:52

"I am become a stranger to my people" Ps 69:8

"A stranger....." Mt 25:35, 43

Believers in this world are also called strangers.
The word for stranger is "Paroikous" in Gr found in
IPet 2:11

"I beseech you as strangers and pilgrims, abstain from
fleshly lusts.....".

"Paroikous" means temporary residents. It means that
we are "Temporary Residents in this earth. Our real
home is in heaven. IICor 5:1 also see

Heb 11:13. Interestingly, we were strangers from the
covenants (Eph 2:12) before we were saved. But now
"we are no more stranger" (Eph 2:19) after we have
been saved in Christ Jesus. On the contrary, we have
become strangers in this world (IPet 2:11). It is there-
fore, we are asked to abstain from sinful desires which
are against our soul. See verse 11, 12

102. Sun:

The believers in Christ are called "The light of the
world" (Mt 5:14). As Jesus is also called "The light of
the world" Jn 9:5; 8:12), it is interesting to note that
the children of God are compared with the sun.

"The righteous will shine forth as the sun in the king-
dom of their Father." Mt 13:43

103. Sweet Savour:

‘Savour’ is also translated as smell, fragrance or sweetness. The key word is found in Gen. 8:21. The word is associated with the sacrificial offering i.e., the burnt offering.

“And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man’s sake....” Gen. 8:21

The word gives an expression of expiation, satisfaction and a gracious acceptance of the offering of Noah by God. The word gives a marvelous symbolic significance in the N.T. context. Paul gives away the most appropriate meaning of the word associating it to the believers. The significance is that Christians are like sweet fragrance to God. Indeed they are like a vessel where Christ Himself dwells releasing the fragrance of knowledge of Christ among the saved and also among those perishing.

When we think of this experience in terms of Christ in II Cor. 2:15, I do really wonder how much we owe to God.

“For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish.” KJV

“For we are to God the pleasing aroma of Christ among those who are being saved and those who are perishing.” (NIV)

“Everywhere we go, people breathe in exquisite fragrance, Because of Christ, we give off a sweet scent rising to God.....” Message

“Our lives are Christ- like fragrance rising up to God....” New Living Translation

“God considers us to be the sweet smell that Christ is spreading among people....” New International Reader’s Version.

“For we are like sweet smelling incense offered by Christ to God.....” Good News Translation.

As the sweet fragrance of Christ, we have to spread the sweet fragrance among the people in the world. Paul also further elevates the meaning calling it as “**the fragrance of love**” in the Christian life loving one another as much as...”. Christ also hath loved us and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour” Eph. 5:2

104. Tabernacle:

The Heb word for “Tabernacle” is “Sukkot” which means booths. The word is very significant because the people of Israel dwelt in the tents while sojourning in the wilderness. There are two other Heb words for tabernacle, they are “Ohel” and “Mishkan”. “Ohel” refers to the tent while “Mishkan” to the wooden frame. In the N.T., the Gr word is “Shene” which means a “dwelling place”. Tabernacle was a place where God Himself dwelt and met His people, a place where God choose to show His presence, the

Shekinah glory. The Tabernacle was built by God's command and according to His own plan. God said to Moses, "Let them make me a sanctuary that I may dwell among them ".Ex 25:8

The Significance:

1. The whole pattern of the Tabernacle has a great typical significance in the N.T., for it is the typology of Christ. The person of Jesus Christ is likened to a Tabernacle indwelt by God Himself. Jesus Himself said,
"Believest thou not that I am in the Father, and the Father in me?" Jn 14:10
"For it pleased the Father that in Him should all fullness dwell."
Col 1:19
"For in Him dwelt all the fullness of God Head bodily." Col 2:9
"A greater and perfect Tabernacle." Heb 9:11
"True Tabernacle which Lord pitched" Heb 8:2
2. The Tabernacle was also typical of the Church a habitation of God
through the Spirit. Eph 2:19-22
"as God hath said, I will dwell in them, and walk in them; and will be
their God....." II Cor 6:16-18

3. It is a typical of every individual believer,
“A temple of the Holy Spirit” ICor 6:19;
II Cor 6:16

“The Tabernacle of God is with men” Rev 21:3
The individual believer has now become the Tabernacle of Jesus Christ Himself. “The word was made flesh, and dwelt (Tabernacled) among us” Jn 1:14

105. Temple:

The Heb word for “Temple” is “Hekal” which means “a place” or “Large building”. The word is also used of the temple Jerusalem, the Sanctuary at Shiloh (I Sam 1:91; 3:3), of God’s heavenly abode (II Sam 22:7; Ps 11:4). The Gr word is “Naos” which means “Sanctuary” or “Shrine”. Thus in original sense, the temple is a dwelling place of God. The term was also used of the heathen temple (Joel 13:5) such as the temple of Babylon (II Chr 36:7) and Egypt (Jer 43:12-13).

The Tabernacle of wilderness, the temple of Solomon .and the temple of Jerusalem are all typical of our Lord Jesus Christ. They are actually a pattern of heavenly things in the temple in heaven.

The Lamb is the temple. Rev 21:22

He spoke of the temple of his body. Jn 2:21

Temple of God opened in heaven. Rev 11:19

In the N.T., the believers have also become the temple of the Living God.

“Ye are the temple of God”. ICor 3:16, 17

“Your body is the temple of Holy Ghost” ICor 6:19

“And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing ; and I will receive you , and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” II Cor 6:16-18.

106. Treasure:

The Israelites were called, his “peculiar treasure”
Ps 135:4

As “God’s treasure” Ex 19:5

The same is applied to us all the believers in Christ.

107. Tree:

There are mentions of “Tree of Life” in Gen 2:9 and in Rev 2:7; 22:2, 14. This Tree of life is symbolic of our Lord Jesus Christ. Whoever eats the fruit of it will experience immortality.

In the N.T. when Jesus speaks of “a green tree” in Lk 23:31, he speaks of himself. Jesus calls himself, “the true vine” Jn 15:1

“I am the vine, ye are the branches.....” Jn 15:5

The Christians are also to become like a tree planted by the rivers of waters. Ps 1:3

“her leaf shall be green” Jer 17:8

“be called the trees of righteousness” Is 61:3

“trees of the Lord are full of sap” Ps 104:16

The Olive Tree: Olive, “*Olea europaca*” is one of the most beautiful and also one of the most valuable of all trees mentioned in the whole Bible. The sacred writers of the Bible have given a special entity to this tree. Most importantly,

It is the emblem of peace and prosperity- an indicative of joy and gladness and the blessings of God. The Olive has become a symbol of Israel,

“The Lord called thy name, “A **green olive tree, fair and of goodly fruit....**” Jer.11:16

“a green olive tree in the house of God...” Ps. 52:8

“His branches shall spread, and his smell as Lebanon.” Hos. 14:6

The cultivation of olive tree in the O.T. times was a familiar sight on the hill sides of all the Mediterranean land. The fruit of the tree is found to be its chief virtue.

They are picked green and allowed to be ripen and then crushed or pressed between stones to produce the most valuable oil. The olive oil being the prime article of diet in Mediterranean land and Eastern Europe was taken with bread. And most significantly , the oil was also used as cosmetics (used for production of ointment), used in funerals, used as medicines (a symbol of healing), as light, used in burnt offering, grain offering, Nazarites offering, the leaders' dedication offering, guilt offering—all signified joy and gladness. Most exclusively, Olive was also used in the consecration of kings and priests (anointing of kings and priests). See Ex.29:7; 1Kings 1:39; 1Sam.10:1

In the N.T., the olive oil has become a symbol of the Holy Spirit. The symbolism of the tree is that Christ is the Savior and Prince of Peace and that He should suffer in Gethsemane (in the olive press) where He was crushed and pressed for our sake and that He should also ascend from the Mount of Olives. Luke22:39-44. It is very precise that the olive tree has also a special connotation with the N.T. believers. Paul has linked the believers with the grafting of an old and wild branches of olive tree to the stamp of a new olive tree which is the Lord Jesus Christ Himself.

“After all, if you were cut out of an olive tree that is wild by nature, and contrary to nature were grafted into a cultivated olive tree, how much more readily will these, the natural branches, be grafted into their own olive tree!” Rom 11:24

Thus the believers being the living part of the olive tree have now become the emblem of peace and prosperity; the joy and gladness and a blessing to the whole world.



Old Olive trees

108. Vessel, vessels:

Many times, the nation Israel was compared to the marred vessel in the hands of a potter (Is 18:4, 6). God at work is the divine potter and nation Israel, the human clay. This parable of the potter and the clay is a vivid picture of God's working Power i.e., His sovereignty. He has the power in shaping and molding His people into a new vessel to be used purposefully. Rom 9:21

In the N.T., we have been called vessels of mercy.
Rom 9:23

A chosen vessel unto me. Acts 9:15

Make one vessel to honor. Rom 9:21

His vessel in sanctification. IThess 4:4

“shall be a vessel to honor, sanctified and meet for
the master’s use and prepared unto every good work”
II Tim 2:21

“We have this treasure in earthen vessels”. IICor 4:7

As a chosen vessel of Christ Jesus, our Lord,
“.....everyone of you should know how to possess his
vessel in sanctification and honor. “ IThess 4:4

109. Vineyard:

A vineyard is a wide area of plantation of grapevines to produce grapes for wine. A vineyard is generally protected by a wall made of stone.

In the O.T., Israel was compared to a vine and vineyard.

“My beloved hath a vineyard in a very fruitful hill.....
and planted it with the choicest vine.....”. Is 5:1, 2

“For the vineyard of the Lord of host is the house of
Israel, and the men of Judah his pleasant plant.....”
Is 5:7

“And the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself.”
Ps 80:15

“.....A vineyard of red vine. I the Lord do keep it, I will water it every moment, lest any hurt it, I will keep it night and day” Is 27:2, 3

In the N.T., Jesus Christ taught parables around the vineyard to illustrate the spiritual truths (Mt 20:1; 21:28-32). In a spiritual sense, we the believers have become the vineyard of God. Jesus also spoke of Himself as the true vine and His followers as the branches. Jn 15:1, 5

110. Virgin:

The most appropriate and fitting Heb word for “Virgin” is “alma”. This word is used only of an unmarried woman who does not have any sexual intercourse. The Gr .word is “parthenos”. This word is used in

Is 7:14 and quoted by Mathew in Mt 1:23 and also used to describe Mary, the mother of Jesse by Luke 1:27.

Surprisingly, the Church has been described as a “chaste virgin to Christ” by Paul in II Cor 11:2. It means that Christ gave Himself to present her to Himself as

perfect, clean, holy and unblemished bride who is a virgin (Parthenos).

Rev 14:7, 8 says,

“Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, which is the righteousness of saints.”

111. White:

The most common Heb word for “White” is “Laban”. The word “Lebanon” perhaps comes from Laban. The mount of Lebanon was always snow tipped and looked white and beautiful. White is the symbol of purity, holiness and righteousness (Dan 11:35; 12:10; Is 1:18).

White or whiteness is metaphorically used in the Bible in an extensive manner. At the time of transfiguration, Jesus Christ is shown to be clothed in white garments (Mt 28:3; Jn 20:12). Angels are also described to be white clothed (Mt 28:3; Jn20:12). In the book of Revelation, various personages are shown to be wearing in white garments (Rev 3:4; 4:4; 7:9; 7:14; 19:8, 14).

In the book of Songs, 5:10, the lover says of his beloved,

“My beloved is white”

Here, “my beloved” refers metaphorically to the Church of Jesus Christ. The believers in Christ are made white and purified by the washing of the blood of Jesus Christ (Rev 7:14). God also promises through Isaiah,

“Come now and let us reason together,
saith the Lord: though your sins be as
scarlet, they shall be as white as snow:
though they shall be red like crimson, they shall
be as wool” Is 1:18

112. Wife: (a chaste virgin to Christ)

Jesus Christ has been described as the husband whiles the Church as His wife. This relationship between Christ and the Church (the believers) as husband and wife is a mystery. Paul has elevated this theme of mystical union to its highest level when he compares this mystery to the relationship of the believers with Christ. Christ is the bridegroom and has joined Himself to His bride, the Church and they have become one to enjoy the highest spiritual communion. Paul calls this union a great mystery.

“This is a great mystery but I speak concerning Christ and the Church.” Eph 5:32

“For we are members of his body, of his flesh and of his bones.” V30

“For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.” V31

Rev 14:7, 8 says

“Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, which is the righteousness of saints.”

“His wife” is the Church which He has purchased with His own blood (Acts 20:28). He wants her to be clean, holy, and perfect without any spot as He is. The believers (the Church) are called, a **“chaste virgin to Christ” II Cor 11:2**

113. Wise, Wisdom:

Jesus Christ is the personification of the true wisdom of God. In Proverb 8:23-31, wisdom has been personified. Wisdom claims his

1. Co-existence with God,

“I was set up from everlasting, from the beginning, or ever the earth was-----”, V23-27

2. Co-equality with God,

“Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him.” V30

3. Giving of life eternal,

“For whosoever finds me finds life, and receives favor of the Lord “V35.9 (NIV)

In the N.T., Christ is called, **“the wisdom of God”**.
ICor --**“who of God is made unto us wisdom”** ICor1:30
also see Luke 11:31; Col 2:3; Col 1:15-17; Is 11:1

Those who are in Christ Jesus, they are also called to become wise.

“-----ye are wise in Christ” ICor 4:10

“be wise” Pr.6:8; 8:33; 23:19; 27:11

“If you are wise, your wisdom will reward you” Pr 9:12 (NIV)

“Law of wise is a fountain of life” Pr 13:14

“walk not as fools, but wise” Eph 5:15

“---the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.” IITim 3:15

The children of God are called wise because the wisdom of Christ has been imputed in them.

“-----of him are ye in Christ Jesus who of God is made unto us wisdom....” ICor 1:30.

114. Witness:

Jesus Christ bore witness of Himself as the Messiah.
Jn 8:13-18; 5::31; 18:37

“Jesus Christ the faithful witness” Rev 1:5

After the resurrection, Jesus met His disciples and said to them,

“But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witness unto me both in Jerusalem, and in all Judea, and in Samaria and unto the uttermost part of the earth.”

Acts 1:8

The same is applied to all the believers in Christ. We are called to be His witness. See Mt 28:19-26; Acts 13:31

115. Workman:

All the believers are workman of God. They are to become hard working men of God laboring in the word to show themselves approved unto Him.

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth”. II Tim 2:15

The word **‘rightly dividing’** literally means, to rightly cut, to cut straight. ‘Rightly cut’ suggests the medical dissection of the human body. In medical colleges students actually work with a human cadaver. Without having knowledge of the human body system or anatomy the dissection of the body could be very difficult and might result to dangerous situation. In much the same way, when we

✧ THE NAMES OF THE BELIEVERS IN THE BIBLE IN TYPES AND SYMBOLS

study God's word we must carefully cut and dissect the word of the truth and put them in proper classification. And for this we need discernment and help of the Holy Spirit.

THE EPILOGUE

The names of believers are exceptionally rich and prolific in meaning. As I have researched these names through the Bible, I have been awe-inspiringly taken aback to see that a believer's life is eternally value oriented. A value which is eternal and non-perishing cannot be measured in terms of money and wealth, gold and silver. The symbolical terms such as special treasure, pearls, precious stones used for believers suggest how precious we are in the presence of God. The goodly pearls in the famous parable of Jesus are referred to non other than the believers. Jesus had to give away his own life as ransom to get these valuable pearls for himself.

Our life is not only value oriented but also purposeful. God has wonderful plans and purposes with our lives even on this earth (Rom11:29; 8:28-30). As children of God, we have to fulfill these plans and purposes of God in order to bring a divine justice upon all mankind.

As light, we have to shine in darkness. Mt 5:14

As salt, we have to make the earth salty and tasty.

Mt 5:13

As sweet savor, we have to spread the sweet savor of Christ, the good news of Salvation. II Cor 2:15

As lamp stand, we have to lift up the true light, the Christ. Rev 1:12

As peacemaker, we have to bring peace in this world of conflict and reconcile people to God (Mt 5:9) and people to people.

The names also suggest that we are called to be conformed to the likeness of Jesus to be more like Jesus. The titles and words like saints, virgin, holy, righteous, perfect, new man etc. which have been conferred on us are immensely special terms which truly designate the true spiritual nature of the believers. Jesus is the true image of God; the true and perfect man (Col 1:15; II Cor 4:4). To be more like Jesus means to be gradually transformed into the very image of the Son of God, "Unto a perfect man, unto the measure of the stature of the fullness of Christ" (Eph 4:13) not only into the perfect moral and spiritual likeness to Christ but also to the likeness of the glorified resurrection body of the Christ (I Cor 15:49-52) "the image of the heavenly".

The world we live in is morally a decayed world, a dying world. Christ is going to come very soon to execute His final judgment upon this world and Satan

and upon all the followers of Satan (Rev 20:1-15). But we the believers are heading towards a new world (IPet 2:11). Our real home is in heaven which Christ had promised to his disciples many years ago,

“In my Father’s house are many mansions,
if it were not so, I would have told you,
and if I go and prepare a place for you, I will
come again and receive you unto myself;
that where I am, there ye may be also.”

John 14:2-3 see also IICor 5:1

The names like, children, son, co-heir, heir all confirm our real identity and co-status with Christ. Christ is the Son and the true Heir of God, the Father. But amazingly, in Christ, believers are also sons and daughters and hence heirs and co-heirs. (Rom 8:17; Gal 4:7). The indwelling of the Holy Spirit is the guarantor of this inheritance of the believers (Rom 8:15-17; Eph 1:14). The concept of inheritance in the N.T. is not based upon the Hebrew concept of inheritance which was rather physical or temporal, i.e., a land and a kingdom. But the concept of inheritance in the N.T. is spiritual and eternal in essence. It is a spiritual heir-ship we are going to inherit after the resurrection (Heb 9:15; ICor 6:9-10; Eph 5:5). We will also inherit a resurrected real physic-spiritual body to enter into the glory and incorruption of resurrection life (ICor 15:50-57 cf IPet 1:4). The believers will then reign

with Christ in the millennial kingdom as well as in the new heaven bodily (Heb 11:10, 16; 12:22-24; Rev 21:1; 22:5) for eternity. Christ will also reign with His people with His real resurrected body. This is indeed, a Great Mystery.

There are also the great promises of the Lord Jesus Christ to the believers mentioned in His letters to the seven Churches in Asia Minor in the book of Revelation (Rev.1-3). It will be worthwhile to mention these promises to the over comers, i.e., the believers. They are-

1. “I will give to eat of the tree of life” Rev. 2:7

The tree of life here symbolizes eternal life

2. “I will give thee a crown of life” Rev. 2:10

The crown of life suggests the eternal glory of life in heaven.

3. “I will give to eat of the hidden manna and will give a white stone and in the stone a new name written.” Rev. 2:17

Hidden manna-signifies the bread of life i.e., Christ Himself.

“a white stone with a new name” - stone most likely speaks about the redeemed person in Christ Jesus, while white color may represent his righteousness. New name may refer to the new character of the person in Christ Jesus.

“Behold, I make all things new” Rev. 21:5 cf II Cor 5:17

4. **“I will give power over the nations. He shall rule them with a rod of iron.” Rev.2:26. Also see Lk.22:29, 30; ICor.6:2; Rev. 5:10; 20:4, 6**

5. **“I will give him the morning star” Rev. 2:28**

Jesus Himself is the Morning star. Jesus said, “I, Jesus, have sent my angel to give you this testimony for the Churches. I am the root and offspring of David, and the bright Morning star.” Rev. 22:16

6. **“...he that overcometh... shall be clothed in white raiment” Rev.3:5**

It speaks of the righteousness of the saints whose garments are washed in the blood of the lamb. Rev. 7:13, 14

7. **“...will not blot out his name out of the book of life...” Rev.3:5**

The names of the believers (over comers) are written in the lamb’s book of life and will remain there eternally never to be erased. It means that they will live with the Lord Jesus eternally.

8. **“...I will confess the names of the believers before the father and before his angels. “Rev.3:5**

Jesus will confess the names of the believers before the father. The same has been told in Matth.10:32 “whoever acknowledge him before my father in heaven”. Also see Lk. 12:8

9. **“Him that overcometh will I make a pillar in the temple of my God. Rev. 3:12**

It means that the over comer will remain forever (permanently) in the presence of God. The pillar

also speaks of the importance of the believer in the Kingdom of God.

10. **“I will write on him the name of my God and the name of the city of my God. Rev.3:12**

‘the name of my God’ speaks about the sealing of God as a mark of identification and recognition. The over comer will be forever His.

“the name of the city of my God’ speaks of the permanent citizenship in heaven.

‘my new name’ one of the names of Christ from among the hundreds of different individual names given to Him in the Scripture. It also refers to the new character of the individual in Christ Jesus.

11. **“I will come into him and will sup with him and he with me.” Rev. 3:20**

This is a marvelous illustration which reveals Christ’s attitude to every repentant believer and His willingness to commune with him. The picture is very incredible that Christ stands at the door knocking and gives an open invitation to repent, i.e., to turn from their own ways to the ways of God and accept Salvation free of cost.

12. **“He that over cometh will I grant to sit with me in my throne.” Rev. 3:21**

This is a wonderful promise of the Lord given to the believers. So Christ ends His letter with a note of a wonderful hope. Christ is now sitting at the right hand of the Father (Heb 1:3). But He has also given the right to all the over-comers to sit with Him on His heavenly

throne and rule with Him with a kingly prerogative from eternity to eternity-- **the believers' Real Estate.**

Dear reader, if you want to be in the Believers' Real Estate, believe in Jesus and accept Him as your personal Lord and Savior. He is the most trusted friend and the most trusted Savior as well. No one but Him can give you eternal life, a life full of love, joy and peace. In Him, there is the eternal security of life for He says (Those who believe in Him), "I give them eternal life, and they shall never perish; no one can snatch them out of my hand. " John 10:28. Who else is there like JESUS?

The End

AUTHONOMY MEMBERS' COMMENTS AND REVIEWS ON 'THE NAMES OF THE BELIEVERS IN THE BIBLE IN TYPES AND SYMBOLS'

1. Ron Mitchell, the author of 'December Gold' is an ordained minister within the Church of God (Anderson, IN). He has served churches since January, 1976 as full time associate pastor and senior pastor—a graduate of Anderson University and the School of Theology.
Ron Mitchell wrote-

What a great commentary resource this is for the Bible student. You have laid out and researched names and addresses (it almost seems-kidding), of many of the noteworthy names and titles found in scripture. You have outdone yourself. This should be a pastor's

required handbook for his/her office as a quick and handy resource. It is also a great tool for Sunday school teachers and other Bible students. I cannot commend you enough for the research it must have taken to collect all this material. Make sure you are documenting sources (not just the scripture passages) if you have taken any definitions for other resource material. Also, I would lose the various colors in your texts (i.e., blue, green, and brown later on in a portion of your work). Stick with black and white. It makes for better reading. Good job. Blessings. Thanks again for your support of December Gold.

2. Faith Rose, author of 'Now To Him', rank-1 , autonomy, winner of Editor's Desk, Harper Collins International wrote -

Dear Dr.Daimari,

Wow...I cannot imagine how much time it took to compile this resource. It is full of so many interesting names and background information. I tend to be fascinated by words, so there was much here that appealed to me. I liked how you started out with introductory material about Bible names in general, especially as you discussed how a new name or changed name often signaled a new beginning. I have always been fascinated by God's way of doing that in the Bible. Also,

your deep break down of each word was very detailed, including the root as well as scripture. In particular, I liked your explanation of the “church” as a “called out body in Christ.” Excellent. Your discussion of words with figurative meanings was also fascinating (i.e., “Clay”). I can see this book being a helpful resource to pastors and Bible teachers, as well as general believers who hunger for more knowledge. Well done!

All the very best,

Faith Rose, author of

‘Now To Him’- winner of Editors’ Desk, Harper Collins International.

3. C.Barton and J. Cabot(Mkgilmour) author of ‘Transcending Earth’ wrote-

This work of linguistic research is quite impressive. As a student of the Bible myself, I enjoy reading translations of the original language (Hebrew and Greek). It broadens and deepens the meaning of the words and creates a fullness of scriptural study that can’t be found by just reading the English. Dr. Daimari’s work is a thorough presentation of anything one would need to begin deep, spiritual analysis of the Biblical text surrounding the names of Jesus.

Thank you for such an inspired work.

Sincerely,

J. Cabot

TRANScending Earth

4. Lyn Ventura author of 'With All My Mind' wrote-

Hi Surya,

Your book is such an excellent tool to enhance Bible study! I have learned so much about the meaning, not only in a name, but in the seemingly everyday things that we may not take much notice in because of it. Your book helps us to see how present God is in the intricate details of our being. That is such an encouragement! So thank you for all your hard work in bringing this piece together. It is very well written and easy to understand. Many stars!!

Lyn Ventura

With All My Mind

5. Donna Fawcett (authordonna), author of 'Between Heaven and Earth'- a former creative writing instructor for Fanshawe College in London, Ontario- Recipient of Best Contemporary Novel in the Canadian Christian Writing Awards. She wrote-

This is a wonderful book and comes close to my heart. Names are so full of meaning and truly can help define the bearer of them. This manuscript does a wonderful job of showing the multi-dimensions of Biblical writing. Too often, we look at the scriptures and see one thing when there are many things to be seen. As

to the technical side of things, you have given sharp imagery to your words which takes the reader to a deeper level. You have done a great job contributing to the message in this manner. Blessings. authordonna

6. Mark Cain, rank-1 , authonomy,
author of 'Hell's Supper', winner of Editor's Desk,
Harper Collins International, wrote-

The power of names: it's an important theme in literature, and as Dr. Daimari shows in his very interesting compilation, it's important to the Bible. The knowledge contained in these pages will provide any serious reader of both Old and New Testaments with another entry point into the Scriptures. The names in the Bible provide important nuances to it's meaning; this book will help enrich any reader's understanding of the Holy Scriptures.

7. Clive Radford (Software), rank-1 , authonomy,
author of 'Doghouse Blues'- winner of Editor's Desk,
Harper Collins International, wrote-

This is a bit like reading the Bhagavad-Gita, Hesse's Siddhartha or an instruction on how to achieve the Bodhisattva by Dali Lama. It is incredibly well detailed and informative in respect of Christianity and Christian icons. This book should be assessed not as

a novel, but as a guide from a priest, a prophet, a saddhu or a shaman to help the novice find their way through the Christian maze. It is very beautiful and near to surrealistic. Highly starred.

Clive Radford
Doghouse Blues

8.Kara Mckanzi ([KMac23](#)), rank-1 , authonomy,
author of 'A Gate Called Beautiful'- winner of Editor's
Desk, Harper Collins International wrote-

Surya, This is such a detailed book, and I really loved how you put this together. I think this is very valuable for Christians to understand there is a reason and a purpose for the many names God bestows upon us. It points out how we can use the names he give us to better serve him.

I like the style and format of your writing. You write smoothly and keep the explanations short and to the point, yet you have taken the time to reference your work, so as to include the places the Bible where these names can be found. The work is extensive and well-researched. I give you highest stars for this and hope your book is read by many.

Kara
A Gate Called Beautiful

9. Judy –a Christian author of ‘Land of Shadows’. Her stay in Zimbabwe for ten years has taught her so much about the things of the Spirit and those years are the basis of her wonderful book, ‘Land of Shadows’. She wrote-

Surya, thank you for telling me about your book. You have put so much work into this, and I feel that it will be a useful resource for people in many fields of Christian ministry and teaching. We know from reading the Bible that names are very important to God (I sometimes wonder what name He has given me! :o)) and your book makes one stop and think about this a little more deeply. As I feel this is an unusual reference work I have backed it and wish you every success in finding a publisher.

Judy
Land of Shadows ☞<>

10. evermoor, author of ‘Mighty Fine’ and ‘Children Walking with Jesus’ wrote-

Dr. Damairi...I’m in awe of your body of work. The time and knowledge you’ve shared is an amazing gift for all that read this book. I’ve given you six stars and know I’ll revisit this often. Thank you so much for a reference to fully comprehend the word of God.
Linda.

Children Walking with Jesus and Daniel Simmons Journey (Both for young readers... or perhaps the child in us all)

11. Luset Kohen Fins(LCF Quartet), rank-1 , autonomy, winner of Editor's Desk, Harper Collins International, is a Freelance journalist, an entrepreneur since the age of 23, and former editor in charge of three internationally distributed lifestyle publications- and also a medal winner of Harper Collins International wrote -

Hi Surya,

This is a very well thought out, neatly researched book and thanks for sharing. Your deep philosophy along with superb descriptions is enlightening. I think this is a great read for the genre's enthusiasts. You've provided a lot of insight to matters of life and your POV is evidential.

Highly starred and God bless you,
Lucette- Ten Deep Footprints

12. Jayne Schriver, author of 'A Personal Message From God' a graduate from Florida State University with honors wrote -

Surya,

Thank you so much for taking the time to research and compile all of this information. This will make an excellent addition to any Biblical study materials.

I hope that you are going to also provide an index with appropriate pages for quick reference for anyone that is studying or perhaps teaching a Bible class. This book most definitely needs to be on the bookshelf of all pastors, priests, and anyone called to teach, etc. Excellent research and writing.

God Bless,

Jayne S

13. Author Amanda Beth , author of 'You Can Have A Happy Family' wrote-

Great resource to have beside you when you're reading the Bible. Great to have as a reference when you come across the names and words you shared. Very helpful and inspiring! I pray God leads you to the right publisher. Blessings to you and your writings!

14. Elizabeth Kathleen author of 'The Sticks And Stones of Hanna Jones' wrote-

This is a nice book and resource for those wanting definitions of important Bible meanings and passages right at their fingertips. Too much reliance is put upon being able to draw something from the internet, but there are times that require a printed

resource and this definitely fills the bill. Hope it all works out great for you!

God bless you!!!

Elizabeth Kathleen

"The Sticks and Stones of Hannah Jones"

"If Children are Cheaper by the Dozen, Can I Get a Discount on Six?"

15. Maria Trautman (Lourdes) , rank-1, authonomy, author of 'The Path to Survival'- winner of Editor's Desk, Harper Collins International wrote -

Dr. Surya,

Well, my friend, God must've guided your hand in writing this magnificent piece of literature. The only thing I can comment on, besides saying that I think this to be one of the most enjoyable biblical references I have ever read--- you have all the stars.

Maria x

The Path to Survival

16. Michelle Richardson, author of '43Primerose Avenue' wrote-

Hi Surya, I especially like the name Beloved. It is quite breathtaking to be reminded that God sees us this way. Great informational book about the awesomeness of

the creator. Greatjob - high stars and on my WL
Michelle - 43 Primrose Avenue

17. Lyn Ventura, author of 'With All My Mind' wrote-

Hi Surya,

Your book is such an excellent tool to enhance Bible study! I have learned so much about the meaning, not only in a name, but in the seemingly everyday things that we may not take much notice in because of it. Your book helps us to see how present God is in the intricate details of our being. That is such an encouragement! So thank you for all your hard work in bringing this piece together. It is very well written and easy to understand. Many stars!!

Lyn Ventura
With All My Mind

18. Alexandra Mahanaim, author of 'Matters of the Heart' poetry-born in Kazakhstan, lived until her teens in Russia and then immigrated to United States. She wrote-

Very interesting research of believer's descriptions and connotations in the Bible. You have started with

Biblical names and their meanings and then branched out to code words that signify somehow that you are a Christian. I would somehow prepare the reader that this is what to expect because I thought you would explore names, like Paul, Barnabus, Alexander, Luke, etc. and their meanings.

Yet it is a very thorough study that I have found to be of great help when exploring a specific topic. I applaud you for the hard work in studying the scriptures.

Thank you for sharing your book,
Alexandra Mahanaim,
Return to Eternity
Symbolic approach to creation and love

19. Jeri Caputo (Jerianne), author of 'Take Up Your Cross And Follow' wrote -

Dr.Surya,

I hear your faith coming through in your writing. We indeed hold many names, which all boil down to putting on Christ. We need to see ourselves in these titles: precious stone, crown, husbandman and the like. I like that you tie all these names back together in the last chapter showing that we are precious to God.

✧ THE NAMES OF THE BELIEVERS IN THE BIBLE IN TYPES AND SYMBOLS

20. William Myers (ssurfer), the author of 'NO QUARTER' wrote -

It is encouraging to see another seeking to be an encouragement to others with their lives. This writing reflects the time and efforts you have given to help show, and lead others to deeper truths of the Lord. May the Lord use your work to draw others unto Himself, all for His glory!

21. Kylie Gunn (Leonard Told a story), author of 'The Book of Life' wrote-

I love it! It is such a wonderful way to clearly see the names God has called us to live out. And such incredible names that build our faith and help us to step up into the roles he has 'called' us into. Thank you for writing this book. I will read it more thoroughly soon when I get more time.

Kylie Gunn

The Book of Life - Leonard Told

22. Peter B, Messianic Radio Host and Keynote Speaker wrote-

How delightful..... Well researched and expressed. Good job with the Good Book. Peter B.
"The Bible I Thought I Knew"

24. Shiloh Yazdani author of "Courage Through Faith" wrote,

A very good book. It's a resource, reference, instruction manual and faith builder all in one. You've done a tremendous amount of work in this. I know it will be a valuable resource for many!

Shiloh

"Courage Through Faith"

25. A Special Education Teacher and author of 'Memoir of a PK, Life in a Fishbowl'

(Katiejo) Katie Hook wrote ,

Love this resource!! Very well written, easy to follow. The bold print on each title helps tremendously to separate the different names... Right up my alley. This is something I would buy at a Christian Bookstore to supplement studying the Word with my kids in Know Your Bible Club all the way through adult Sunday School Classes/ Discipleship Groups. Thank you so much for your work in organizing the various names. Paints a beautiful picture of who God is and who we are as believers in Christ. Great job!

Blessings,

Katie

Memoir of a PK, Life in a Fishbowl

26. Zuriel Ann Murphy, the author of 'The Spoken World' writes,

Great job Dr. Surya,

I can see you've invested so much time and effort in researching and putting this piece together. It's indeed a unique one; i wish you very well on this site. Blessings!

Zuriel Ann Murphy,
(The Spoken Word)

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